THIS city was taken from the Spaniards by the French. It was taken by the Allies under the Duke of Marlborough, after a long ſiege. It was reſtored to the French by the treaty of Utrecht, for which they were to deſtroy the fortifications and harbour of Dunkirk.

FROM Liſle coaches go daily to moſt of the neighbouring cities and towns in Flanders. A ſtage-coach goes to Paris, at the expence of about twenty-ſeven or twenty-eight livres each paſſenger, and three or four ſous a pound for his baggage.

FINIS.

28 AU 62

TRAVELS

THROUGH

BARBARY,

IN A SERIES OF LETTERS,

WRITTEN FROM THE ANCIENT NUMIDIA,

In the YEARS 1785 and 1786,

And containing an Account of the Cuſtoms and Manners of the MOORS, and BEDOUIN ARABS.

TRANSLATED FROM THE FRENCH OF THE ABBE POIRET.

TRACORSER POI LE PIAGGIE, OVE I NUMIDI,
MENAR GIA VITA PASTORALE ERRANTI.

Geruſal Liberata, Canto XV.

LONDON:

Printed for C. FORSTER, No. 41, Poultry; and ſold by J. STOCKDALE, Piccadilly; and G. MUDIE, Edinburgh.

BRITISH MUSEUM

TRANSLATOR's PREFACE.

THERE are ſome countries in the world which hold out ſo few attractions to the avarice of the merchant, and preſent ſo many dangers and difficulties to the philoſopher and man of ſcience, that they have been viſited by very few Europeans. Among the number of theſe, we may reckon that part of Africa known by the name of Barbary. Conſiſting principally of burning and parched ſands, deſtitute of every convenience and comfort of life, and inhabited by a brutal and ſavage people, travellers ſeldom venture to penetrate ſo far, or to expoſe their lives for the ſake of gratifying curioſity, or of enlarging the boundaries of ſcience. On th's account, our in-

formation reſpecting the Manners and Cuſtoms of the Moors and Bedouin Arabs has hitherto been very limited, and our knowledge of the regions which they inhabit very imperfect. The Abbè Poiret, however, has in ſome meaſure ſupplied this deficiency; and though his principal view, in traverſing theſe inhoſpitable deſarts, was to promote the progreſs of natural hiſtory, and particularly of botany, he did not neglect to make ſuch obſervations on the character and diſpoſition of the people among whom he reſided, as cannot fail of affording both amuſement and inſtruction. The reader will here find how far human nature may be degraded for want of proper cultivation, and to what degree of cruelty, luſt and barbarity, men may proceed, when abandoned to themſelves, without any other guide than the blind impulſe of paſſion. The picture which the author exhibits

of

of the ferocity of theſe Arabs, muſt indeed ſhock every perſon of feeling or delicacy; but it will ſerve to convince us, at the ſame time, of the importance of civilization, and of the great difference which exiſts between wandering hordes, ſunk in the groſſeſt ignorance, reſtrained by no law, and checked by no authority, and poliſhed nations, enlightened by the rays of ſcience, and guided by the influence of a religion which breathes nothing but peace, harmony, and concord, and which forcibly inculcates this noble maxim, *love your neighbour as you love yourſelves.*

The Tranſlator muſt here beg leave to obſerve, that the original, from which the following letters are taken, conſiſts of two volumes octavo; but as the latter part of the firſt, and the whole of the ſecond volume, contain only natural hiſtory and botany, which would, perhaps, have afforded little entertainment

to the generality of readers, he has thought proper to tranſlate that part only which related to the author's travels, and to the manners of the people with whom he had any intercourſe.

INTRO-

INTRODUCTION.

THE northern part of Africa, known at preſent under the name of Barbary, inhabited ſucceſſively by the Carthaginians, the Romans, the Moors, the Arabs, and the Turks, has been the theatre of ſeveral great revolutions, the ſeat of two powerful empires, the country of an induſtrious and commercial people, and the birth place of many characters, who will always be celebrated in hiſtory. In theſe regions, at preſent almoſt uncultivated and deſart, the traveller becomes fully ſenſible of the vanity of human grandeur; for he ſcarcely diſcovers, even with the aſſiſtance of the beſt ancient maps, the ſituation of the moſt renowned places. The ravages of war, or rather of time, have converted into ruins a great num-

ber of the moſt opulent and populous cities. Agriculture, commerce, and the arts, remain buried under the wreck of empires; and the ignorance and deſpotiſm which ſucceeded them, have changed the moſt beautiful country of the world into a deſart. But without enlarging upon theſe grand revolutions, which change the face of nations, let us make a few obſervations on the preſent ſtate of Barbary, on its firſt inhabitants, and thoſe who poſſeſs it at preſent; and let us take a curſory view of its principal cities mentioned in hiſtory, and of thoſe which have ſucceeded them.

Barbary, contained between the Mediterranean and the Atlantic, is bounded on the ſouth by Nigritia, and on the eaſt by Egypt. The interior and principal part of this vaſt country is occupied by the deſarts of Barca and Saara, immenſe plains of barren and parched

ſand,

ſand, which travellers ſeldom enter, and which they never traverſe without great danger. Beſides the want of water and proviſions, in theſe vaſt countries there ariſe ſometimes impetuous winds, which convert the ſands into a moveable ſea, more dangerous than the perfidious waves of the ocean. In the midſt of the latter, the pilot always entertains ſome hopes; but in the deſarts of Africa the traveller never expects ſafety, but from the ſudden ceſſation of the wind. If it continues, the moſt numerous caravans are ſoon buried under mountains of ſand, which advance in an undulating manner, like the tempeſtuous billows during the time of a ſtorm. Under a dry and ſcorching climate, nature, convulſed, changes its appearance every moment. Sometimes a mountain ariſes where, a few hours before, nothing appeared but an uniform plain of ſand; at others, the

higheſt mountains become the ſport of the winds, are ſcattered in the air, and leave an open view of the horiſon, which they before interrupted by their inequality. Sometimes the winds, unchained, open deep abyſſes, amidſt this moveable ſoil, and form dreadful gulphs, more dangerous than thoſe of Charybdis or of Scylla. Continually deceived by the aſpect of the place, the traveller cannot know his ſituation, but by the poſition of the ſtars, or by a compaſs. Theſe countries would be abſolutely uninhabited, were there not, at certain diſtances, different chains of mountains, abounding with ſprings, which, trickling down their ſides, render the neighbouring plains fertile, and afford great relief to the inhabitants.* Of all trees, the

* The habitable places which are to be found in theſe deſarts form a kind of iſlands, amidſt a ſea of ſand. The greater part of thoſe who inhabit

the palm grows with the greateſt facility in theſe deſarts; it produces abundance

habit them are entirely ſeparated from the reſt of the world. Having never ſeen any other people but their own countrymen, or any other part of the earth but the burning ſands which ſurround them, they muſt conſider themſelves as the only nation on the globe, and believe that the boundaries of their territories are thoſe of the earth. Some of theſe iſlands are known to the caravans, to which they ſerve as places of refreſhment and repoſe; but how many of them will remain undiſcovered, perhaps, till the end of time! Thoſe towards Egypt were called *Oaſis*, by the ancient geographers. *Ammonica* was among that number; but in proportion as the worſhip of Jupiter Ammon loſt its credit, people gave over making pilgrimages thither, and the road to *Ammonica* was inſenſibly forgotten. No one has ſince attempted to ſearch for it through parched deſarts, and on this account mankind have been ignorant for centuries paſt, whether *Ammonica* be ſtill inhabited. This *Oaſis* is no longer known to us but by name, and the caſe is the ſame with many other places, which are now entirely ſunk in oblivion.

of dates, and a vinous liquor which the inhabitants carefully collect; but as it is obtained by making a deep inciſion in the trunk of the tree, it ſoon withers and decays. When the traveller has croſſed the chain of Mount Atlas, the farther he advances in theſe deſarts, inhabited and habitable places become much more uncommon: it is ſometimes neceſſary to travel an hundred leagues or more, before the ſmalleſt ſprig, or the leaſt plant can be diſcovered. Though the winds which blow in theſe deſarts are not regular, thoſe who frequent them know almoſt the times when they are moſt dangerous; by the aſpect of the heavens they can often foreſee them ſeveral days before they happen, and if the caravans are then in a ſafe place, they remain there till the critical moment is paſt.

Beſides the elements, the caravans have ſtill to encounter ferocious animals,

and

and ſometimes men. The inhabitants of theſe ſcorching climates are little known. They are nothing elſe almoſt but wandering hordes, compoſed of unſubdued Arabs, the moſt cruel and ſanguinary of mankind. They are for the moſt part miſerable and poor, but they are ignorant of their ſituation, and are free. This ignorance and liberty are the ſource of all their happineſs. Theſe diſperſed tribes are little feared by caravans, who go always in great numbers, and well armed. One, conſiſting of three or four hundred men, ſets out every year from Tunis, to purchaſe negroes in Guinea: they employ ſeveral years in this dangerous and laborious journey. More than three-fourths of them often periſh, and ſometimes not one of them returns. On the road they uſe no other beaſts of burthen but camels, the only animals which are capable of enduring for a long time

hunger,]

hunger, thirſt and fatigue. The food of the Arabs, when on their journey, is ſo ſimple, that one can ſcarcely believe it ſufficient for their ſubſiſtence. A little meal, mixed in the hand with a few drops of water, and formed into balls, is the only aliment that nouriſhes them in their long courſes.

The deſart of Barca, and that of Saara, were known to the ancients by the name of the deſart of Lybia. In the part of this deſart which borders on the confines of the kingdom of Tripoli, towards that of Barca, was ſituated the famous temple of Jupiter Ammon, where that deity was repreſented and worſhipped under the figure of a ram. There in groves, impenetrable by the rays of the ſun, the Ammonians enjoyed continual coolneſs, and a perpetual ſpring. They paſſed their time in cottages, diſperſed here and there in the foreſts, while ſtreams of pure water, which flowed through

through them, preſerved an abundant vegetation in theſe places, ſeparated from the reſt of the world by an ocean of ſand, and which for ſeveral ages no traveller has attempted to paſs.

It was as difficult to land in Lybia as dangerous to traverſe it. The great and the leſſer Syrtes, known at preſent by the name of the *Barbary Quickſands*, were at all times fatal to thoſe veſſels which anchored on the coaſts. Theſe ſand banks form ſhoals, ſo much the more dangerous as they have no fixed place; and even navigators well acquainted with theſe ſhores know as little of them as thoſe who viſit them for the firſt time. The greater and the leſſer Syrtes form two gulphs. The firſt, which ſtretches farther into the land, is called the gulph of Sidra; the ſecond, conſiderably ſmaller, is called the gulph of Cabes, and is ſituated at the diſtance of eighty leagues from Tu-

nis,

nis, towards the ſouth. Near the leſſer Syrtes formerly lived the *Lotophagi*, thus named becauſe they nouriſhed themſelves with the fruit of a ſmall ſhrub, which the ancients called Lotos. It is a ſpecies of jujub, or the *Rhamnus Lotus* of Linnæus, and is very common in all the kingdom of Tunis.

Lybia was formerly divided into four parts, called *Lybia Marmorica*, *Cyrenaica*, *Ammonienſis*, and *Carthaginienſis*; but it would be difficult at preſent to determine what parts of modern Africa correſpond to theſe diviſions of the ancient geographers. I wiſh only to preſent the reader here with a general ſketch or comparative view of the people who anciently inhabited the northern part of Africa, and of thoſe who inhabit it at preſent.

Lybia Cyrenaica, ſituated towards the greater Syrtes, contained five celebrated cities, united under the name of Pentapolis,

polis, viz. *Berenice*, *Arſinoe*, *Ptolemais*, *Apollonia*, and *Cyrene*. It was terminated by *Lybia Marmorica*, which extended almoſt to the confines of Egypt. We have already ſpoken of Ammonia. Carthaginian Lybia took its name from the celebrated Carthage, which was in its neighborhood.

Such were the principal nations and kingdoms formerly contained in this vaſt country, in which the kingdoms of Tripoli and Barca are ſituated at preſent. Though the immenſe deſart of Saara is comprehended in the ancient Lybia, the real Lybia was ſituated in the kingdom and deſart of Barca. That of Saara, leſs known to the ancients than to us, was inhabited towards the coaſt by the Getulians, the Numidians, and the Moors.

Africa Proper, or Leſſer Africa, began oppoſite to the greater Syrtes. At ſome diſtance thence, near the city of Tunis,

was

was the famous republic of Carthage, which will always be celebrated on account of its extenſive commerce, its conqueſts, and above all, its rivalſhip with Rome, and its deplorable downfal. It is in vain, at preſent, to ſearch for any monuments of the ancient empire of the Carthaginians. Theſe works are converted into duſt, and the remains which are ſuppoſed to have belonged to them, are ſo ſmall, that without the help of hiſtory, we ſhould never ſuppoſe, that a rich and powerful nation once inhabited theſe regions, where nothing is to be found but ſand, deſarts, and men degraded by ſlavery and ferocity. Carthage owed its origin to the misfortunes of a Tyrian Princeſs, called Eliza, but better known under the name of Dido, who preferred death to a new marriage, contrary to the fidelity which ſhe had ſworn to the manes of Sicheus her ſpouſe. Notwithſtanding the tragical

end

end of its founder, this new republic ſupported itſelf, encreaſed in power, and employed its earlieſt ſtrength to free itſelf from the tribute which it paid annually to the Africans. Encouraged by its ſucceſs, it made war ſucceſſively on the Numidians, the Getulians, and the Moors, fortified itſelf, and became rich at the expence of its neighbors. This, however, was not ſufficient. Proud of its conqueſts, Carthage carried its ambitious views to diſtant countries; Corſica, Sardinia, a great part of Sicily, and almoſt all Spain, were ſubdued and peopled by Carthaginian colonies. This republic, then miſtreſs of the Mediterranean, retained for more than ſix hundred years the empire of the ſea, and being at the ſame time a commercial nation, "diſputed this ad-"vantage," ſays Mr. Rollin, "with "the greateſt empires of the world, "ſupported by its opulence, trade, nu-

"merous

" merous armies, and formidable fleets, " but above all, by the courage and " good conduct of its commanders."

Rome and Carthage, both accuſtomed to conquer, and both aiming at univerſal empire, muſt neceſſarily have been two powerful rivals. An inveterate hatred ſubſiſted therefore between them, which did not ceaſe but with the ruin of the proud Carthage. The latter, after having exiſted for the ſpace of ſeven hundred years, was at length deſtroyed by Scipio Africanus, in the year 603 after the foundation of Rome, an hundred and forty-five years before the birth of Jeſus Chriſt. That rich and powerful nation, which ſome years before had almoſt ſeen itſelf miſtreſs of Rome, by the rapid conqueſts of Annibal, diſappeared for ever from the face of the earth.

The Romans, become poſſeſſors of the beautiful territories of Carthage, re-

" tained

tained them till they, in their turn, were ſeveral centuries after driven from them by the Arabs, under the conduct of the firſt Caliphs. Numidia and Mauritania inſenſibly became the heritage of the Roman emperors. But, without enlarging farther on hiſtorical details well known to every one, let us return to the geography of the country. Tunis, ſituated near the ancient Carthage, appears to have inherited the commercial ſpirit of the Carthaginians. Its principal trade is carried on with the Venetians, the Genoeſe, and the people of Provence; it conſiſts in oil, corn, wax, wool, and hides, for which the Europeans give in exchange cloth, ſpiceries, iron, &c. I do not know why the greater part of our geographers accuſe the Tuniſians of exerciſing piracy.* The

* It is true, that when the Tuniſians meet with any veſſels belonging to a nation with whom they are

The Algerines are the only people on theſe coaſts who follow ſuch practices, and who endeavor to enrich themſelves by a great number of ſlaves. Tunis has too little ſtrength, and too ſmall a navy, to traverſe the ſeas, and attack foreign veſſels; its government is much milder than that of Algiers, and Europeans enjoy under it more ſecurity and more liberty, than in any other city of Barbary.

Fifteen leagues from Tunis is Hippozarita, or *Biſerta*, one of the moſt conſiderable cities of the kingdom. Some think that Utica, celebrated by its antiquity,* and by the death of the great Cato, was ſituated in its neighborhood; others pretend, that it was built at the mouth of the river Madraga, where

are at war, they attack them if they can, and make ſlaves of the crew. But this is rather a right of war than an act of piracy.

* It exiſted before Carthage.

Porto-

Porto-Farina is at preſent; but it is probable, that it was farther inland, at a place called in Arabic *Boo-Shatter*, where there are a number of ruins, ciſterns, and very beautiful aqueducts.

The Numidians were the neareſt neighbors to the Carthaginians. Their territories began almoſt towards the ancient Tabarca, on the borders of the Zaine, formerly the river *Tuſca*, oppoſite to the iſle of Tabarca. They ſtretched as far as Mauritania Cæſarea,* towards a place now called Collo. Numidia, included in a ſpace of about eighty leagues, extended beyond the chain of Atlas, and loſt itſelf in the deſart of Saara, near the barren plains inhabited by the Getulians. The principal cities of Numidia were *Cirta*, at

* Mauritania was not ſeparated from Numidia until it fell into the hands of the Romans. It formed a very extenſive part of Numidia, under the name of the *Numidia of the Maſſylians*.

preſent

preſent Conſtantine. It was long the reſidence of the Numidian kings, many of whom, ſuch as Syphax, Maſiniſſa and Jugurtha, are celebrated in hiſtory. Hippo was alſo a ſtrong city, agreeably ſituated, and rendered too illuſtrious by St. Auguſtine, its biſhop, to be ever forgotten. *Tagaſta*, the country of that pious and eloquent prelate, was alſo very conſiderable; nothing now remains of it but a few miſerable ruins. To judge from objects of this kind, which every where occur to the traveller, Numidia formerly was extremely populous, and its cities, ſituated at a ſmall diſtance from one another, were numerous, large, and beautiful: there is not a richer country in all Barbary. The ſun here is ſcorching; but the earth is refreſhed by a number of ſtreams, which, deſcending from the mountains, purſue their courſe under arches of verdure, and afterwards ſpread through the plains.

plains. The ſoil is ſtill as fertile as in the time of the Romans; but it is not ſo well cultivated.

The laſt part of Barbary, which comprehends at preſent the republic of Algiers, and the empire of Morocco, anciently formed *Mauritania Cæſarea* and *Mauritania Tengitana*. Theſe countries are much leſs celebrated in hiſtory than thoſe inhabited by the Carthaginians. They long formed a part of Numidia, but the Romans having reduced them into provinces, they built ſeveral large cities in them, conſiderable veſtiges of which ſtill remain. They are little known, becauſe they were not the theatre of grand events: The city of *Cæſarea, (Jol,* or *Julia Cæſarea)* which ſeems to have given riſe to the diviſion of Mauritania, was the moſt conſiderable; but people are ſtill uncertain in what place it was built. Some will have it, that it was near Algiers,

giers; others place it at *Tenez*; but Dr. Shaw, who ſurveyed theſe places as a learned geographer, is of opinion, that Cæſarea muſt have been where *Sher-ſhell*, a city famed for its ſteel and earthen ware, now ſtands. It is a mile in circumference. Numberleſs ruins, a very beautiful aqueduct, vaſt ciſterns, and ſeveral magnificent columns, ſcattered over a conſiderable ſpace of ground, prove that *Sher-ſhell* was formerly a very large city. Its ſituation is one of the moſt agreeable that can be, and its appearance is delightful, being ſurrounded by hills and meads covered with perpetual verdure, and refreſhed by rivulets and ſtreams. The river *Haſhem* affords the inhabitants excellent water. It was formerly conveyed into the city by beautiful aqueducts.

I know no ancient city of Mauritania more celebrated than Algiers is at preſent. Its ſituation, its quarrels with the

the ſovereigns of Europe, and the vaſt number of piratical veſſels which iſſue from its ports, and infeſt the Mediterranean, in order to inſult the flags of almoſt every nation, and to capture the veſſels of thoſe powers with whom the Dey is not in alliance, have all rendered this republic formidable and inſolent. The other nations of Barbary, and even the Emperor of Morocco, trembles before it. We have reaſon to believe that it was at Algiers, or very near it, that part of the companions of Hercules ſtopped to build a city, which they called *Icoſium*.

Maſcara, a city compoſed of ill-built houſes, and remarkable only for the delightful ſpots in its neighborhood, is governed by a Bey dependent on the Dey of Algiers. It is the ancient *Victoria*.

Oran, ſixty leagues from Algiers, and near the ſea, is more than a mile in

circumference. It is ſituated partly in a plain, and partly on the declivity of a high monntain, where there are two caſtles, beſides its other fortifications, to defend it. This city belongs to the Spaniards, who keep in it a body of troops, and a Governor. It ſerves, in ſome meaſure, as a ſtate priſon for thoſe who have given any cauſe of diſcontent or offence to the King of Spain. Cardinal Ximenes ſubdued it in 1509; but it was retaken by the Algerines in 1708, and again ſubjected to Spain by Count de Mertemar, in 1732. The ſoldiers at *Oran* continually deſert, and when taken by the Moors, are carried to Algiers as ſlaves; for this reaſon the greater part of the Algerine ſlaves are Spaniards. Theſe deſerters are not ignorant, that on eſcaping from *Oran*, they have no other alternative except death or ſlavery; but this melancholy proſpect does not ſtop them.

At

At the diſtance of ſome leagues from *Oran*, on the weſt, is a ſmall city called Maſalquivir. Its harbor is conſidered as one of the ſafeſt in the Mediterranean. Sheltered by high mountains in the neighbourhood, it has nothing to fear from ſtormy winds and tempeſts. The ancients, therefore, called this place *Magnus Portus*, the great port. This city was taken from the Moors by the Spaniards in 1505.

Tremecen, five leagues to the ſouth-eaſt of the mouth of the *Tafna*, ſtill indicates that it was formerly a very large city; a great many remains of antiquity are found here, ſuch as walls, columns, and altars, dedicated to the *Manes*. The Arabs call it *Tlamſan*. It is built upon an eminence, ſurrounded by a chain of ſteep rocks, among which there is a large plain, watered by ſeveral refreſhing ſprings. Its environs produce abundance of corn

and

and fruits, with plenty of excellent paſtures. Dr. Shaw thinks that Tremecen is the *Lanigara* of Ptolemy; others pretend that *Lanigara* is at preſent the city of *Guagida*, ſituated in a large plain, fourteen leagues to the north-eaſt of Tremecen, and ſurrounded by high walls flanked with ſtrong towers. *Mauritania Tirgitana* forms at preſent the kingdoms of Fez and Morocco. It took its name of Tangiers from the ancient city of *Tingis*, ſituated on the ſouthern coaſt of the ſtraits of Gibraltar, in the kingdom of Fez.

I ſhall here terminate this geographical ſketch of Barbary; as I propoſed only to give a general idea of theſe beautiful countries, to enable the reader to follow me in the different details in which I am about to enter. I have avoided as much as poſſible to repeat what has been ſaid by other travellers. I do not ſpeak of thoſe large cities which

which are continually frequented by Europeans, and concerning which we have already abundance of accounts. I relate nothing but what I have ſeen; and I ſeldom ſpeak from the information of others. By penetrating to the tents of the *Bedouin Arabs*, and by converſing often with them, I have ſtudied their character and manners, and obſerved the difference there is between a free people and thoſe who groan under the yoke of deſpotiſm; between a nation enlightened by laws and ſcience, and wandering hordes, abandoned to all the depravation of corrupted nature, and inſenſible to the incitements of pride and glory.

LETTERS

RESPECTING

BARBARY.

LETTER I.

TO DR. FORRESTIER.

De la Calle, May 12, 1785.

BEHOLD me, then, my dear doctor, indulging my paſſion for travelling and natural hiſtory. For ſome days I have been an inhabitant of the ancient Numidia, where I arrived under the moſt unlucky auſpices. The plague has ravaged this country for more than two years, and the negligence of the inhabitants propagates it from one tribe to another. Beſides this cruel ſcourge, the Arabs and Moors have been painted to me as the moſt inhuman and ferocious beings in nature, hating the

Chriſtians, both from a principle of religion, and from the prejudice of education.* It is a triumph and a meritorious action to an Arab to ſhed the blood of an European. They do

* Theſe Arabs hate us at preſent without knowing the reaſon why. Their anceſtors, however, knew it well. The moſt unjuſt wars, to which fanaticiſm gave the name of *holy*, carried on both in Africa and the Eaſt, incenſed againſt us immenſe nations, who at that time had done no other hurt than that of following the religion of *Mahomet*, whilſt we followed that of Jeſus. Theſe enterpriſes were the cauſe of ſhedding much blood, and terminated by drawing upon us from the offended nations a juſt hatred. The name of *Chriſtian* has always continued to be execrated in all the different countries of the Levant, in Syria, Arabia, Perſia, Armenia, Egypt, Barbary, &c. Fathers have tranſmitted this hatred to their children. In paſſing from one generation to another, the cauſe has been forgotten, but the hatred has remained. It is thus that we pay at preſent for the faults committed by our anceſtors more than ſix hundred years ago.

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not even ſpare one another, and it is very rare that one nation is not at war with their neighbors, and that a defenceleſs Arab is ſafe among his equals, at the diſtance of a few leagues from his tent. The little that I have already ſeen has confirmed the truth of this account. *La Calle*, the principal factory of the Royal African Company, has ſhut its gates, and barricaded itſelf, to avoid all intercourſe with the Moors without, who are infected with the plague. The latter, irritated, and jealous of ſeeing the Chriſtians eſcape a diſtemper which humbles the Muſſulman, becauſe he conſiders it as a puniſhment inflicted by Heaven, do every thing in their power to communicate the infection to us. They come and inter their putrid dead bodies cloſe under the paliſades of the factory, and throw over the walls rags dipped in their peſtilential ulcers. The nation

from which we ſuffer moſt, is that of the *Nadis*, our neighbors, and our moſt cruel enemies. They are not contented with laying ſecret ſnares for us, they attack us by open force. Not long ago, they carried off near two hundred oxen from the herd which we are obliged to conduct every day to the paſtures in the neighborhood, and which are kept for ſupplying *La Calle* with proviſions. A little before, they ſet fire to our paliſades in the night time. They often come and conceal themſelves near them, and fire upon the firſt Chriſtian whom they ſee.

Theſe circumſtances are alarming, eſpecially for me, who have a deſire of traverſing the country. However, I arm myſelf with patience, and I hope, that by gradually putting myſelf into a condition of avoiding the contagion, and of travelling with ſafety, I may hazard a few excurſions. It appears to me,

me, that the nations who bring their grain to *La Calle*, and who keep up an intercourſe with the Europeans, ought to be a little more tractable. In my account of this country, I ſhall begin with them; but I confeſs to you, that the appearance and dreſs of all theſe Arabs fill me with terror. Notwithſtanding this, I muſt accuſtom myſelf to them, for I do not intend to ſtop here, on a barren rock, where three hundred men, Corſicans and Provincials, labor, to enrich a few French merchants.

My paſſage hither was agreeable, but I could not help feeling ſome painful and melancholy ſenſations on loſing ſight of the coaſts of Provence. The ſilent tear often ſtole down my cheeks in croſſing that extent of ſea, which was going to ſeparate me again from my friends and relations; but in proportion as our veſſel approached the

African ſhores, which had been deſcribed to me as barren and ſandy, I experienced an inexpreſſible pleaſure. I every where obſerved hills covered with verdure, delightful proſpects, and immenſe plains enamelled with flowers. Conſidering this as a good omen, ſcarcely had I landed, when I began to ſtroll through the fields, without thinking of nouriſhment, or of refreſhing myſelf after the fatigues of my voyage. I had ſcarcely put my foot on ſhore, when I found the *Anthyllis barba Jovis*, the *Spartium Monoſpermum*, the *Paſſerina hirſuta*, the *Chamærops humilis*, and ſeveral other rare plants, which I made haſte to gather, as if I had been afraid of never returning to the ſame ſpot. Thus, in the name of Botany, I took poſſeſſion of the country, and paid my firſt reſpects to the African Flora. I preſented myſelf before the governor of *La Calle*, with a bunch of flowers in my

land, more occupied with my riches than the marks of politeneſs which I ought to have ſhewn, and I cauſed no leſs ſurpriſe to ſome Frenchmen who ſaw our meeting, than to the Moors, whom curioſity had drawn towards the ſhore. Theſe uncultivated and wild coaſts, which inſpire thoſe who land on them with ſadneſs and languor, appeared to me then to be the moſt beautiful garden of nature.

How many objects have I ſeen in this barbarous country worthy the notice of the traveller, whether he fixes his attention on the fertility of a ſoil abandoned to nature, or on the idle and wandering life of the Moors and the Bedouin Arabs!* I ſhall ſome time here-

* The inhabitants of Barbary are diſtinguiſhed by ſeveral names. Thoſe who live on the coaſts are named *Moors*; thoſe who reſide in the inland parts

hereafter give you an account of all theſe objects, but at preſent I have ſeen too little, and in too general a manner to particularize my ideas reſpecting them.

I have the honour to be, &c.

LETTER II.

TO THE SAME.

I EXPERIENCE here, my dear doctor, the fate of Tantalus in the midſt of the water. The coaſts are covered with the moſt beautiful vegetation; but

parts are ſtyled *Arabs*; thoſe who lead a wandering life, and who often live upon nothing but what they procure by rapine, are known by the name of *Bedouin Arabs*, or *Bereberes*, and laſtly, thoſe hordes who cultivate the earth and feed flocks have the appellation of *Cabailes*.

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the contagion and civil wars oblige me to confine my excurſions to the neighborhood of *La Calle*. Though I do not wander far, and never go alone, or without arms, I am not, however, free from danger. The Moors, too daſtardly to attack us openly, hide themſelves in the thickets, or behind rocks, wait for us until we paſs, and ſalute us if they can with a few muſket ſhots.

I ſhall confine myſelf therefore in this letter, to an account of the factory, where I reſide, of the character of thoſe who compoſe it, and of the manner in which this place is directed and governed. The picture I am going to trace out, will I am confident grieve your ſoul; your humanity will feel for the misfortunes of every kind to which the mercenary is expoſed, on theſe barbarous coaſts, and in your heart you muſt wiſh to ſee an end put to a trade which is a diſgrace to France;

which occaſions every year the death of a great number of people, and which affords a retreat to a multitude of villains, whoſe diſſolute manners would be puniſhed any where elſe.

It will be in vain for you to look for *La Calle* in many maps. You will, however, find the *Baſtion of France*. Though it has been in ruins for near a century, yet many modern geographers will ſtill tell you, that this ancient factory is defended by a good garriſon of three or four hundred men. It was only three leagues diſtant from La Calle. The mortality occaſioned every year by the great lakes that ſurround it, obliged the French to abandon it. The diſeaſes which prevailed there one ſummer were ſo fatal, that of more than four hundred people there remained only ſix.

La Calle, ſituated at the diſtance of thirty-ſix leagues eaſt from Tunis, is built

built upon a barren rock, of very ſmall extent. It is the principal factory belonging at preſent to the French Royal African Company, and is under the direction of an agent, who has the title of Governor, and fifteen ſubaltern officers. The Moors are excluded from this place, except a few, who are admitted as hoſtages, or employed in manual labor. The inhabitants are in number between three and four hundred, the greater part Corſicans or Provincials. Some have the care of the coral fiſhery, others, with the title of ſoldiers, eſcort a herd of cattle, and conduct them every day to the neighboring paſtures. Theſe ſoldiers, often converted into *carters*, go into ſome of the ſurrounding foreſts to cut wood neceſſary for fuel, or for building: the other laborers have the name of *frégataires*. They are deſtined for the interior labor of the place, ſuch as load-

ing veſſels, tranſporting corn to the magazines, cleaning the harbor, &c. *La Calle* is ſupplied alſo with the neceſſary tradeſmen, ſuch as bakers, lockſmiths, maſons, &c. All thoſe who reſide here receive their board, lodging and wages from the company.

Except the ſtore houſes, the governor's apartments, and thoſe of the principal officers, all the buildings here are a kind of barracks one ſtory high only. *La Calle*, defended on three ſides by the ſea, is ſecured on the land ſide by a wall ſufficient to protect us from the inſults of the Moors, who have no other artillery but their fuſees. About fifteen pieces of cannon command the harbor, which is neither deep nor of great extent, and exceedingly dangerous, becauſe when certain winds blow, they occaſion a prodigious ſwell, and the waves are thrown againſt the ſhore with great violence. The entrance of it is

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ſurrounded with ſunken rocks, almoſt level with the water, on which a number of veſſels have been daſhed to pieces.

Women, deſtined to comfort the uſeful citizen amidſt his labors, and, by the gentleneſs of their manners, to ſoften the ruſticity of thoſe of the other ſex, are entirely excluded from *La Calle*. If the Governor has ſometimes obtained permiſſion to carry his lady thither, commotions and troubles have always thence reſulted, which have not permitted him long to enjoy the pleaſure of her company. Thoſe who intend to viſit this country, muſt reſolve to break the moſt endearing bonds of nature, to ſell their arms, and even to ſacrifice their lives in the ſervice of a company, who give themſelves very little trouble, whatever others may ſuffer for them.

The privation of women makes every one here dull and dejected. Strangers, divided by their private intereſts, jealous

lous one of the other, obliged to unite through neceſſity, to deteſt one another through envy, who are held together by no tie, and who have no amuſements to engage their vacant hours, will never form an amicable ſociety, in which concord and a mutual deſire to render one another happy in ſome meaſure, make up for the want of women. Hence reſult a melancholy ſameneſs of ſcenes, a languor difficult to be ſupported, and a violent deſire of returning to France, to the enjoyment of one's family and friends. Hence alſo reſult among the lower claſs of people, the moſt abominable vices, an entire corruption of morals, and ſhameful diſorders, of which one can have no idea but in this country.

To theſe inconveniences muſt be added, the unhealthful air of the country, corrupted every ſummer by exhalations from three great lakes, which might be eaſily drained, by forming a com-

a communication between them and the ſea, from which they are not far diſtant. This labor, it is true, would occaſion ſome expence to the company, but it would ſave the lives of many. When the unhealthful ſeaſon arrives, and I have at preſent that diſmal picture before my eyes, the hoſpital in the courſe of a few days is crowded with ſick. A burning fever circulates through the veins of theſe unfortunate wretches, and in leſs than four days a period is put to their exiſtence. Theſe alarming ſcenes, the foul ſcorching air which one breathes, the continual din of a diſmal bell, and the ſight of ſo many people cut off in the flower of their age, fill the mind with melancholy and terror. The dead or the dying, are the only ſubjects of converſation, every one fears for himſelf, and he who is in health, ſeems to enjoy it only to feel mental pain in a more ſenſible manner. How

many

many has a terrified imagination hurried to the grave!

After this you may judge what the inhabitants of *La Calle* muſt be. A freſh ſupply is from time to time procured at Marſeilles to people this factory, which diſeaſe and the debauchery of its inhabitants render neceſſary to be done often, and the company receive all without diſtinction who preſent themſelves. To be admitted it is ſufficient to have hands. Were honeſt men only admitted, *La Calle* would ſoon be deſerted, and that for a long time. The virtuous man does not leave his country to gain little and riſk much. This place, therefore, is inhabited only by people deſtitute of principle and reſources, the greater part of whom have been ſtigmatiſed by the laws, or purſued by juſtice; men ſunk in libertiniſm and debauchery, without ſentiments of religion, and without the leaſt idea of probity.

probity. I have ſeen here ſome of the gang of Gaſpard Béze, chief of a band of robbers, executed at Aix ſome years ago; I have ſeen ſome alſo whoſe ſhoulders bore witneſs to their manners and conduct, and I have known one to whom the following characteriſtic letter was written: *I tell thee, friend, that thou waſt broken alive upon the wheel at Aix eight days ago.* You will, perhaps, be curious to know how it is poſſible to live in ſafety in the midſt of people of this kind. Thoſe wretches have not frequent opportunities here of indulging themſelves in villainy. Beſides, no bad action can remain unpuniſhed. The criminal is ſhut up within a double barrier, the ſea on the one ſide, on which no perſon can embark without the governor's permiſſion, and the land on the other, where it is impoſſible for one to wander alone, without being butchered by the Arabs.

Except

Except great crimes, every action almoſt is paſſed over in ſilence at *La Calle*. The governor has only the ſhadow of authority, and he is forced to uſe a good deal of addreſs in managing theſe deſperadoes, always ready to revolt. He never puniſhes any individual, unleſs he has no party to ſupport him, and this puniſhment is confined to impriſonment, or to being ſent back to France by the firſt veſſel. If when the culprit arrives at Marſeilles, he has a deſire of returning, he has nothing to do but to preſent himſelf at the companies office under another name. Several have returned to *La Calle* by means of this artifice, and laughed at the authority of the governor, and all his threats. Nay more, faults become a kind of intereſted ſpeculation for thoſe who wiſh to reviſit their native country. The company are accuſtomed to make all thoſe who return to France pay for their paſſage, and for quarantine.

rantine. The neceſſary ſum is deducted at *La Calle* from their ſmall ſalaries, and thoſe who cannot pay this, are obliged to remain, or to commit ſome fault of ſuch a magnitude, as may render their being ſent back a puniſhment. In ſuch a caſe they muſt embark whether they have money or not.

At La Calle there are ſeveral poſts, where guard is continually kept, and the centinels are obliged to ring a bell, and to call out the hours. On the other ſide of the harbour, without the place, there is an eminence, upon which a windmill has been built, defended by a few pieces of cannon, and it is there that a centinel obſerves every thing that paſſes without, and gives notice of it to the inhabitants of La Calle by means of a ſpeaking trumpet. He takes care, alſo, to announce the arrival of every horſeman, and whatever veſſels he deſcries at ſea. This cuſtom often tranſports

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me in idea to the times of thoſe intrepid knights, thoſe heroes ſo celebrated in romance, whoſe arrival was announced from the battlements of ſome caſtle by the ſound of a horn, or of ſome other inſtrument.

To complete this account of La Calle, it might be proper to give you ſome idea alſo of the trade carried on by the Company, and of the manner in which they conduct themſelves with the Moors. As I ſtill want much information upon this head, I ſhall make it the ſubject of my firſt letter.

I have the honor to be, &c.

LETTER III.

TO THE SAME.

I PROPOSED, my dear doctor, to give you, in this letter, an account of the trade carried on by the African Com-

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pany on theſe coaſts; but I prefer the relation of an event which took place at La Calle a few years ago, the circumſtances of which I have juſt now learned from the governor.

If the want of the company of women be a puniſhment for the inhabitants of La Calle, the condition of the men in this accurſed country is no leſs a ſource of diſquiet and uneaſineſs to thoſe wives whoſe huſbands are obliged to leave them behind them in France. Some time ago, a poor mechanic, at Marſeilles, reduced to beggary through want of employment, reſolved to go over to La Calle, and to quit his wife, whom he tenderly loved. He took care not to make her acquainted with the exact ſtate of a country which perhaps he did not thoroughly know himſelf; but the woman having remained a long time without hearing any news of her huſband, (whether his letters had miſcarried, or

that

that he neglected to write) went and procured whatever information ſhe could reſpecting La Calle. Her uneaſineſs was not a litttle encreaſed by what ſhe heard; and, not being able to reſiſt the fears which her tenderneſs inſpired, ſhe earneſtly entreated that ſhe might be permitted to follow him. This favor being conſtantly refuſed her, ſhe had recourſe, in this extremity, to an expedient which love ſuggeſted; ſhe concealed her ſex under the dreſs of a workman, preſented herſelf at the office, and got her name regiſtered among the number of the paſſengers who were going to La Calle. During the paſſage, which ſhe ſupported with an heroic courage, her figure and years intereſted the captain and all the crew in her favor, and they ſincerely lamented the fate of this poor youth, reduced to the neceſſity of going to inhabit a country ſo deſtructive, eſpecially to young people, and to thoſe

of

of a delicate conſtitution. Such converſation was to this woman like ſo many ſtabs of a dagger: forgetting her own danger, ſhe thought only of that to which her huſband was expoſed, and to which, perhaps, he had already fallen a victim.

When the veſſel arrived on the coaſt of Africa, and was about to touch at *Bonne*, on account of contrary winds, whilſt this woman was ſearching her trunk for clothes in order to go on ſhore, ſome of the ſailors obſerved a few articles of female dreſs among her effects, and this diſcovery gave riſe to conjectures, which her figure ſeemed to confirm. Their ſuſpicions were ſoon realized; and, when ſhe was known to be a woman, ſhe would have ſuffered much from the brutality of the ſailors, had not the captain, to whom ſhe confeſſed her intention, taken her under his protection.

On the firſt fair wind, the veſſel ſet ſail for La Calle, where ſhe had no ſooner

arrived,

arrived, than the captain preſented himſelf before the governor with this faithful ſpouſe, who could not anſwer any queſtion till informed that her huſband was ſtill alive. This news filled her with ſo much joy that ſhe had almoſt fainted. The governor, deſirous of enjoying their interview, ſent for the huſband. The huſband appeared; but he was quite aſtoniſhed at ſeeing a young workman throw his arms about his neck, without being able to utter a ſingle word for ſighs and ſobbing. Being at length told that this perſon was his own wife, he ſoon recollected her, but he could ſcarcely believe his own eyes. Agitated both by the keeneſt emotions of tenderneſs, they attempted to ſpeak, but their words were every moment interrupted by their mutual careſſes; while their eyes, blinded by tears, hardly perceived the ſpectators, in whoſe breaſts this affecting ſcene excited the moſt

pleaſing

pleaſing ſenſations. The governor gave them private apartments; and the huſband, overcome by the affection of his wife, embarked * with her for Marſeilles, where he ſoon after found that employment which he wiſhed for.

I have the honor to be, &c.

LETTER IV.

TO THE SAME.

I NOW return, my dear doctor, to the detail which I promiſed you concerning the trade carried on annually on the coaſts of Barbary.

The principal trade of Barbary is granted excluſively to a company eſtabliſhed at Marſeilles, under the name of the Royal African Company, and

* I returned to France with the captain who had brought this heroic female to Barbary: he confirmed the truth of all theſe circumſtances which I have related.

which owes its principal exiſtence to the coral fiſhery. This fiſhery for a long time has been the baſe and foundation of its traffic. It was formerly a harveſt, the produce of which, according to calculation, was conſidered as invariable; which alone ſupplied the expences neceſſary for ſo great an eſtabliſhment, and afforded a conſiderable profit beſides; but at that time the fiſhery was very abundant, the expences attending it were much leſs, the ſale was equally great, and perhaps more advantageous; and whatever revolutions the other branches of the Company's trade might experience, this was ſufficient to ſupport it, if not in a flouriſhing condition, at leaſt in that ſtate of moderation and ſolidity from which a commercial company ought never to depart. For a certain number of years this fiſhery has always been decreaſing; at preſent it is ſo much reduced, that the Company entirely

tirely depend upon the trade they carry on in corn and wool, to which they join that of hides and wax, though it derives a very ſmall profit from the two laſt articles.

Wool, barley, and corn, are the articles upon which the Company gain moſt; they purchaſe theſe commodities with Spaniſh dollars which have been filed; from each dollar they take about the value of eight-pence ſterling, and make them paſs in Barbary for four ſhillings and ſixpence. From this ſpeculation there ariſes a conſiderable profit, which amounts to about ten per cent. The principal houſes belonging to the Company are at *La Calle*, *Bonne*, *Tabarca*, and *Collo*, of which I ſhall have occaſion to ſpeak hereafter.

This Company was eſtabliſhed under Louis XIV. and its principal factory was then at the *Baſtion of France*, ſituated in the eaſtern extremity of the kingdom

of Algiers. It had in view two objects, the coral fiſhery and the commerce of grain, which it ſhared then with an Engliſh Company eſtabliſhed at La Calle. The Engliſh, however, failed; and the trade has ſince remained excluſively in the hands of the French.

Wherever the Europeans have penetrated, from a thirſt of gain; wherever they have offered to the natives, often half ſavage, their friendſhip and the advantages of commerce, they have almoſt always become deſpots, and repaid by treachery and crimes the confidence which has been repoſed in them. It is thus that the Spaniards eſtabliſhed themſelves in America, the Engliſh, the Dutch, and the French, in the Eaſt Indies, and various other parts of the globe. Batavia, Peru, and Madagaſcar, are ſtill proofs of this aſſertion. If they ſpared ſome few of thoſe nations among whom they ſettled, they have at leaſt render-

rendered them tributary; and inſtead of paying for liberty to trade, the European merchant has demanded to be recompenſed for treating thoſe with humanity from whom he at firſt required only a fair and peaceable exchange.

This, however, my dear doctor, is not the caſe with the trade eſtabliſhed among the Moors on the coaſt of Barbary. If the merchant in the Indies and America is proud and haughty, in Africa he is ſubmiſſive and cringing. He pays, and very dearly, for the right of purchaſing the productions of that rich, but too much neglected country. The greateſt exactions fall principally upon the African Company. The States of Barbary do not grant it the excluſive privilege of its trade, but in conſideration of an annual tribute; and it is obliged to take their proviſions at the ſame price as that at which they are offered by other occaſional merchants, though the

Company pays a conſiderable tribute.

For liberty to fiſh up coral on the coaſts of the kingdom of Algiers, and to obtain an excluſive right to the commerce of grain, wool, wax, and hides, in its different factories, the Company pays to the Dey of Algiers about 4000l. ſterling annually, and is obliged, beſides, to ſend him two boxes of the moſt beautiful coral. The duties which ariſe to the Bey of Conſtantine from the corn which he cauſes to be ſold at Bonne, bring him nearly cent. per cent. and for wool he is paid at the rate of about three ſhillings per hundred weight.

Beſides this, *La Calle* is obliged to pay to the different Arab tribes who ſurround it, certain annual revenues, under the name of *Liſmes*, and the nations who receive them are called *Liſmataires*. The Company gives to the Chief of *La Mazoule* half a dollar for every meaſure

meaſure of corn, and a quarter dollar for every meaſure of barley. The other hordes receive alſo a tribute for the proviſions which they bring. To the Merdaſs the Company pay about twenty pounds ſterling, although they trade no longer with them at *La Calle*, and though the Bey of Conſtantine obliges them to carry their corn to *Bonne*, upon which he gains in his turn. To the *Nadis* they give about ſeventy pounds; and thus, in proportion, to ſeveral other nations. By a new arrangement made with the Bey of Tunis, to eſtabliſh a coral fiſhery in his ſeas, the Bey is to receive annually about eleven hundred pounds ſterling. The factory of *Collo* muſt alſo pay a tribute to the *Jument*, or tribunal of juſtice. This tribute, though exorbitant, is according to the rights of nations, and has nothing humiliating in it for the merchant. Every ſtate, and every ſovereign, have power not to permit foreigners to trade

in their dominions, unleſs they pay certain duties; and this cuſtom is received in all Europe. It is only in the Indies and America where the merchant, taking advantage of the weakneſs and too great confidence of the natives, has rendered them tributary, in contradiction to every law human and divine.

But what vilifies the European trader upon theſe coaſts is, the ſovereign contempt with which he is treated by the Moors, and the oppreſſion and acts of injuſtice which he is under the neceſſity of enduring, in order to carry on trade without interruption. The inhabitants of La Calle are more expoſed to theſe than thoſe of any other place. Whenever the Moors make their appearance they are obliged to give them bread, oil, ſalt, and many other articles, which they aſk with the utmoſt inſolence. If, harraſſed by their demands, one refuſes them the moſt trifling thing, they have recourſe to threats,

threats, which they almoſt always execute, and with the greater confidence, as they are ſure of never being puniſhed. The malecontent conceals himſelf behind a buſh in ſome defile, and the firſt Chriſtian who appears becomes the unhappy victim of his reſentment. Beſides, it is not difficult for a Moor to gain over his whole nation to his intereſt: ſo that, inſtead of one enemy, an hundred are to be encountered. One muſt then think of an accommodation, endeavour to appeaſe the diſcontented perſon; and treaties of peace are generally concluded with granting to the Moors every thing they deſire; and even then one is not certain of being in ſafety: on the contrary, it is when the Moors ſee us defenceleſs that they attack us with the greateſt ſucceſs. They begin their hoſtilities by carrying away part of our herds, which are reſtored to us; but on the moſt humiliating conditions.

In ſhort, my dear doctor, to convince you how much the name of a Frenchman is deſpiſed on this coaſt, it will be ſufficient to mention only *the Law of Blood.* If a Moor kill a Chriſtian, (except in time of war,) he is fined three hundred dollars, which he never pays; if on the contrary, a Chriſtian kill a Moor, even in his own defence, the company are bound to pay five hundred dollars, one farthing of which is never remitted. The Moors, who neglect no opportunity of robbing us, often aſſaſſinate one of their own countrymen, depoſit the body privately in the neighbourhood of the place, accuſe the Chriſtians of the murder, and oblige them to pay the fine.

It thence follows, that we muſt ſuffer every thing from the Moors, grant them every thing, forget their inſults, endure their contempt, and receive from theſe barbarians the moſt unjuſt and humiliating

liating laws. For example, would you not be ſurpriſed that the Company have not the right of naming their own *Truchemans*, or Interpreters? This right belongs to the Moors, who always take care to chooſe thoſe whom they conſider as fitteſt for cheating the Chriſtians.

The Bey of Conſtantine is by treaty obliged to aſſiſt the Chriſtians in all caſes, but every time he does ſo, gives occaſion for a new impoſt. He is even ſometimes the firſt to excite a diſturbance in order to render himſelf neceſſary, and to make us pay dear for his ſuccour. When we obtained a Chief to repreſs the Moors of *Mazoule*, this Bey, on account of ſome diviſion, ſent an army of five hundred men to re-eſtabliſh good order, but he demanded from the company a dollar per man, which they were obliged to pay. Here they had no great cauſe for complaint; but the

year following he claimed 500 dollars more, and not daring to found his right to this tribute on the aſſiſtance which he had granted, he eſtabliſhed it for the paſſage of the river *Ceibas*, on the road to *Bonne*, though there is neither boat nor bridge on it, and though the Chriſtians paſs it very ſeldom, unleſs when they go to *Bonne* by land. For the ſake of peace they reſolved to pay it, and this tax has continued ever ſince. To this anecdote I could add many more of the ſame kind; but I think I have ſaid enough to give you an idea of the trade carried on here with the Moors.

I have the honor to be, &c.

LETTER

LETTER V.

TO DR. FORRESTIER.

I HAVE not been able, my dear doctor, to hold out any longer. Notwithſtanding the contagion; notwithſtanding the civil wars; and notwithſtanding the repreſentations of the Governor of La Calle, and of the other officers, I have paſſed our barriers. I with regret beheld the ſpring gliding away, and the flowers diſappearing with it. Though it is only yet the end of May, the ſun is ſtill ſo ſcorching, that it is impoſſible after nine in the morning to endure his heat. I have, however, for a fortnight paſt, been going through various adventures, in a dreſs no leſs remarkable than that of the celebrated Robinſon Cruſoe; but you yourſelf ſhall judge. Over a light veſt, and a pair of breeches, I wear

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the Arabian dreſs, which is a kind of large hooded cloak, that reaches to my heels. It is all of one piece, without ſeams, cloſe before, and ornamented with ſilk fringes at the extremities, on the breaſt, and at the ends of the hood. The latter part is fixed on the head, by means of a ſtrong cord of camel's hair, ſeveral yards in length: among the Moors it ſupplies the place of a turban. To ſecure myſelf from the ſun, I wear beſides this, an enormous hat formed of palm leaves, which many of the Arab chiefs make uſe of during the ſummer. Thus, in appearance, half Moor, half Chriſtian, I traverſe the burning ſands of Barbary. My complexion gradually aſſumes the duſky tint of the Africans, and nothing is wanting but a tufted beard, with naked legs and arms, to diſguiſe me entirely. Though my principal object is to procure plants and inſects,

I walk

I walk always prepared for war, after the manner of the Moors. A large leathern girdle, furniſhed with excellent cartridges, a pair of piſtols, a kind of poniard, a ſabre, and a fuſee, are generally the armour of every Arab. In this dreſs, I boldly preſent myſelf before the tents of theſe people, accompanied by a domeſtic, and two of the natives, whom I carried with me from La Calle, where they had learned to ſpeak a little of the dialect of Provence. I, however, truſt neither to my own courage, nor to the arms which I carry. Before I penetrate into the country, I take care to learn, by means of my interpreters, whether the nation which we intend to viſit be connected by trade with La Calle; whether it is ſubjected to any chief; whether a Chriſtian may appear there in ſafety; and above all, whether the plague has made any ravage in it. I never expoſe myſelf, but

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according to their report; and hitherto I have experienced no kind of danger, though with reſpect to the plague, the accounts of the Arabs are little to be depended upon.

How ſhall I paint to you, my dear doctor, the confuſed and contradictory ideas which aroſe in my mind, on the firſt view of theſe Arab hordes? I had approached within half a gun ſhot of about thirty tents, and was preparing to go up to them, when I was informed, that the plague had made its appearance there eight days before. To avoid the danger of communication, without advancing any farther, I diſmounted from my horſe, as I had need of a little repoſe and nouriſhment. The ſpot where I then happened to be, was on the brink of a rivulet, the ſtream of which was cool, and perfectly limpid; buſhes of roſe-laurels, terebinth and myrtle, formed around

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me an agreeable ſhade, and the land-ſcape, bounded by hills, clothed with the moſt beautiful verdure, was animated by numerous herds which were feeding at a diſtance. Thus nature, by preſenting this delightful view of a rural and paſtoral retreat, diſpoſed my heart for joy, and tranſported me in idea to thoſe happy ages, when men were all ſhepherds, and knew no other riches but their flocks and the productions of the earth. Occupied with theſe ideas, with the eye wandering over the beauties of this ſcene, and fixing my ſight principally upon the low ſmoaky huts of the Arabs, I ſaw all of a ſudden about a dozen of them, who were directing their ſteps towards me. I confeſs to you, my dear doctor, that on the ſight of theſe ferocious men, I could not ſuppreſs an emotion of fear, which, in an inſtant, diſpelled all thoſe ideas with which I had been ſo agree-

ably

ably entertained. They were all armed, and I apprehended ſome attack from them; but the Moors who accompanied me, aſſured me there was no danger. As ſoon as they were near enough, I ſaluted them according to the cuſtom of the country, and I ordered my interpreters to tell them to keep at a certain diſtance, on account of the contagion. With this requeſt they readily complied, and ſquatting down in a circle around us, converſed with their countrymen for ſome time. As they aſked me, if I would have any milk, I replied in the affirmative; upon which, two of them immediately ſet out, and returned ſoon after, with each a baſon full of it. I drank ſome of it, and notwithſtanding their forward manner, and threatening air, I was ſenſible that they gave me a kind reception. I expreſſed my gratitude by my geſtures, and diſtributed among them

them a ſmall quantity of powder and ſhot, which they requeſted. Forgetting then the picture which had been drawn to me of their manners, or rather attributing their ferocity to the deſpotiſm under which they groan, and perhaps to their intercourſe with Europeans, who may have taught them to cheat, and to be diſhoneſt, I endeavoured to perſuade myſelf, that the nearer man is to nature, the better he ought to be. I perceived in them the patriarchs of antiquity, devoted entirely to the care of their flocks, and free from that multiplicity of wants created by luxury. I beheld men to whom I was indebted for their hoſpitality, ſince they offered me an aſylum in their tents; and if I did not find in them the affected politeneſs of Europe, I thought I obſerved at leaſt that ruſtic openneſs, ſuch as it ought to be in the man of nature. It was then, that in reaſoning with

with myſelf, and ſuffering myſelf to be deceived by that deſire which I would willingly indulge, of finding in all mankind a natural fund of goodneſs, I with pleaſure gave way to an error, which I had too much occaſion afterwards to be ſenſible of.

When I took leave of theſe Arabs, having from motives of prudence declined entering into their tents, they accompanied me nearly half a mile, and when we parted they wiſhed me in their own language *happineſs* and *peace*. Being informed of the meaning of theſe expreſſions, I repeated them very affectionately, and congratulated myſelf that the firſt Arabic words which I pronounced, ſerved to expreſs my gratitude. I have met with almoſt the ſame reception from the different Arab tribes among whom I have ſince been; but for ſome days I durſt not venture to enter their tents, from a dread of

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the plague. As the weather was mild, and the ſky ſerene, I cauſed a ſmall hut to be erected for me of leaves at a little diſtance from their tents, and there I paſſed the night, ſtretched out on the green turf, where I enjoyed as ſound a ſleep, as if I had been in the moſt delicate bed. However, as danger when viewed near, does not make ſuch ſtrong impreſſions, I have inſenſibly become reconciled to the tents of the Arabs. I am received there every evening, and I have the honor of being admitted to their repaſts. Believe me to be, with every ſentiment of friendſhip and reſpect, &c.

LETTER VI.

TO MR. T. L.

WHILST you, my dear friend, are admiring the maſter pieces of eminent maſters, amidſt the celebrated ruins

ruins of Rome, I am traverſing the plains of ancient Numidia. In this deſart and uncultivated country, how many enjoyments, and what riches for the naturaliſt! how many uſeful leſſons for the philoſophical obſerver! You are ſeeking for the Romans in the Italians, and perhaps you no longer find in their figure and character that noble pride, and thoſe traits of majeſty and courage which announced them to be the maſters of the univerſe. I am more ſucceſsful than you: in every Arab mountaineer I think I perceive a Getulian or a Numidian. But can I congratulate myſelf on theſe marks of reſemblance in a people who have retained the ferocity and manners of the firſt inhabitants of theſe countries? How humiliating it is for human nature to ſee almoſt all nations degenerate inſenſibly from the virtues of their anceſtors, and preſerve only their vices!

This,

This, however, is the picture which the hiſtory of all ages preſents to us. Where at preſent ſhall we find the ſages of Greece; the learned Egyptians, and the heroes of ancient Rome? We ſhould in vain ſeek for them in their deſcendants, while the Aſiatic has preſerved his primitive effeminacy, and the barbarous African ſtill thirſts after blood. How many figures worthy of exerciſing your pencil, have I already met with among the Moors! Eyes full of fire and courage, a ferocious look, manly and ſtrong features, an aquiline noſe, nervous arms, a tall figure, a haughty gait, legs, thighs and ſhoulders almoſt always naked, are the characteriſtic marks which diſtinguiſh the greater part of the Moors. Notwithſtanding the proverb, they are not naturally black, as ſeveral writers think; they are born white, and remain ſo all their life time, when they are not expoſed

poſed by their labors to the ſcorching beams of the ſun. In cities the women have ſo fair a complexion, that they would eclipſe the greater part of the ladies in Europe; but the female mountaineers, being continually burnt by the ſun, and remaining almoſt continually half naked, become even in their infancy of a brown color, which approaches near to that of ſoot.

Their dreſs is an intereſting object, and I believe it to be very ancient. I have been aſſured that towards the deſart of Zaara, ſeveral of the Arabs go perfectly naked. I have indeed met with ſome who had no kind of veſtment whatever, and others who had only a kind of light drawers; but the greater part wear a dreſs more or leſs ſimple, according to their wealth and condition. Some, I mean the poorer ſort, who are conſequently the moſt numerous, wrap themſelves up in a

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piece of cloth ſeveral yards in length, which they roll each according to his own manner, around the head and body. This dreſs is perfectly well deſcribed by Mr. Fenelon, when, ſpeaking in his Telemachus of the cuſtoms of the Bœotians, he ſays, "Their dreſſes are eaſily made; for in that mild climate, nothing is wore but a piece of fine light ſtuff, uncut, which they wrap around their bodies in long folds, giving it whatever form they chooſe.*" Others add below, either a ſhirt like thoſe of our women, or a tunic of woollen cloth without ſleeves, which reaches as far as their knees. The richeſt wear beſides this a kind of robe, much like the cloaks of our hermits. The fineneſs of their dreſs is ſtill proportioned to their fortune. I have ſeen ſeveral Arab chiefs clad in woollen ſtuffs, which

* Book viii.

on the firſt view I have taken for very fine muſlin, of an exceeding bright white color. The Barbary wool has always been famous for its beauty.

The women for their dreſs wear a piece of ſtuff like that of the men, but they arrange it ſomewhat differently. They make a kind of robe of it, which covers ſeveral of thoſe parts that the men leave naked. Beſides this, the Mooriſh women wear ſeveral ornaments, which certainly do not contribute to ſet off their beauty. They wear their hair in treſſes, and ſometimes floating over their ſhoulders, while the men are ſhaved, and reſerve only one tuft in the middle of the head. The ears, arms and legs of a Mooriſh woman are ornamented with large iron rings; ſometimes they add bits of coral. Coquettes, after their own manner, inſtead of rouge, which certainly would add very little embelliſhment to

their

their dark complexions, they uſe gun-powder, mixed with antimony, for tracing out various figures on their foreheads and above their eye-lids. The men do the ſame on their arms, breaſts and hands: a little ſuperſtition I believe is mixed with theſe myſtical characters: If to ſupply thoſe colors which they want, our European ladies were obliged to ſubmit to an operation as painful as that employed by the Mooriſh women, I doubt much whether they would wiſh for any other charms than thoſe beſtowed by nature. The female Arabs, to render theſe marks indelible, prick their ſkins in numberleſs places with a needle, and when the blood ceaſes to flow, they apply their powder, finely pounded, and force it into the pores of the ſkin by repeated friction. Theſe marks then cannot be effaced, and they free them from the trouble of laying their fictiti-

ous beauties every evening upon the table of their dreſſing room. I have ſeen many children, the nails of whoſe hands were dyed of a yellowiſh red, but this color does not laſt.*

The dreſs which I have deſcribed, is above all common among the wandering Arabs of the mountains and deſarts. Thoſe who live in cities vary more in their manner of dreſſing. Some go with their heads bare, or covered at moſt with a red bonnet; others wear a turban like the Turks, together with part of their accoutrements. They uſe ſlippers, but the mountaineers go always bare-footed.

The dreſs of the Moors is common to almoſt all the inhabitants of Africa, as far as Guinea, and even among the Arabs of Aſia. Thoſe who are fond of

* For this purpoſe they employ the juice of a plant called Henna. *Lawſonia inermis*, Lin. Syſt. Veg.

anti-

antiquities, might make curious and uſeful reſearches reſpecting the dreſs of the Africans and the Aſiatic Arabs. What induces me to believe that it is very ancient, is that theſe people are abſolutely ignorant of a variety of modes. A ſon never thinks of dreſſing any otherwiſe than his father, and even if he ſhould, their induſtry is ſo limited, that their workmen would find themſelves much embarraſſed, were they obliged to change the form of their dreſs, however troubleſome it may be.

The habitations of the Moors are as ſimple as their dreſs; they inhabit only tents or huts, conſtructed with the branches of trees and reeds. A collection of ſeveral tents is called a *douare*: there are ſome of them which contain ten, fifteen, twenty, and even above an hundred. Theſe tents are placed circularly, in order that they may encloſe their flocks in the middle during the

night. If there be any vacant ſpace between two tents, they fill it up with buſhes and thorns, to exclude ferocious animals. The form of each tent is almoſt like that of a tomb, or of the keel of a veſſel reverſed, as Salluſt ſays, when ſpeaking of the habitations of the Numidians.* They are low, except thoſe of their chiefs, which are extenſive, and have a little more elevation. The cloth of which they are compoſed is of wool, very cloſely woven, and dyed either black or brown. The facility with which theſe habitations are tranſported makes the Moors often change their abode, according to the ſeaſon, or as their wants may require. In winter they chooſe a ſouthern expoſure at the bottom of ſome hill; in ſummer they

* Cæterum adhuc ædificia Numidarum agreſtium quæ Mapalia illi vocant oblonga incurvis lateribus tecta, quaſi navium carinæ ſunt. Sall. Bell. Jugur.

approach

approach thoſe places where there are plenty of paſtures and abundance of ſprings.

An inventory of their furniture may ſoon be taken. They are acquainted with no other bed but the earth, upon which the moſt delicate ſpread a little ſtraw, a mat, or a coarſe carpet. A few earthen veſſels for cooking, and to prepare their *courcouſon*, a wooden baſon to draw water and to hold their milk, when they milk their cows, a goat's ſkin to churn butter, and two portable mill ſtones to grind their corn, are all the apparatus of their kitchen.

You may readily ſuppoſe, after what I have ſaid, that their repaſts are neither ſumptuous nor delicate; indeed nothing can be more ſimple or frugal. They make only one meal a day that requires any preparation. Beſides this they take nothing, or elſe they content themſelves with ſome fruit, or a few

wild roots. Thoſe, however, who are in eaſy circumſtances, eat two meals a day, which conſiſt only of *courcouſon*.

Before I deſcribe to you the manner in which the Moors make their *courcouſon*, it will be proper to obſerve, that the Barbary wheat, little different from ours, does not, however, like that of France, produce a pure and nutritive flour; but it is neceſſary to diſtinguiſh in the grain the mealy part from that which is hard. The firſt, which is in very ſmall quantity, is generally found at the point of the grain and in the middle. This flour makes very bad black bread, and on this account it is never uſed. They give it to their animals, or mix it in ſmall quantity with the part which is hard. The Moors are unacquainted with the uſe of bread. They bruiſe their wheat by means of two portable mill ſtones, ſo that it forms a very coarſe kind of meal,

meal, which they call *courcouſon*. When they are deſirous of preparing a repaſt, they heap up a quantity of this meal, in a veſſel full of ſmall holes, and place it, by way of a covering, upon the pot in which they boil their fleſh, ſo that the vapor which ariſes penetrates the meal and makes it ſwell. When this operation is finiſhed they take out the *courcouſon*, and put it into another large flat veſſel, ſupported by a foot, like that of our drinking glaſſes. This food ſerves them inſtead of bread, and when they eat it, they mix it with a little ſoup, milk, butter, or honey. Above the *courcouſon* they place their roaſt meat, which every one tears to pieces with his fingers; this is generally beef, mutton, fowl, or goat's fleſh.

When the *courcouſon* is prepared in this manner, the chief of the tent, or any other Moor of a rank ſuperior to that of the reſt, lays hold of the diſh,

and eats firſt and alone. He ſits ſquatting down, places the *courcouſon* before him, and having taken a little with his fingers, forms it into ſmall balls in the hollow of his hand, and throws it into his mouth with much dexterity. When the chiefs have done, the diſh paſſes into the hands of thoſe who are next in dignity: to children, for example, who never eat with their father, nor even in his preſence, unleſs among Moors of a certain diſtinction. The women eat laſt; they have nothing but what is left by the men, and even what is left by their own children. They alone have the charge of providing theſe repaſts. According to the principles of their religion, the Moors are obliged, both before and after meat, to waſh their hands, beard and mouth, but many neglect this ceremony. As Mahometans, they have nothing to drink but water, drawn up with a wooden baſon,

baſon, from which they all drink in their turn. However they do not refuſe wine, when it is offered them, if they are not ſeen. I have even known many of them who drank to exceſs.

When the Moors undertake long journeys, and in places in which it is probable that they will meet with no hoſpitality, they carry with them a certain quantity of their meal, and when they are preſſed by hunger, they make a few balls of it with water, in the hollow of their hand. This ſlight nouriſhment ſuffices and ſupports them during very long courſes.

There are other Arabs, whoſe way of living is ſtill more wretched and miſerable. Theſe are the unconquered hordes, who inhabit ſpots inacceſſible. They have no fixed poſſeſſion or place of abode. If they ſometimes ſow a ſmall portion of land, and if they keep flocks, as they are then obliged to ſettle

in the plains, they never fail to be robbed. Theſe wretched people retire therefore to the thick impenetrable woods, to frightful defiles between the mountains, or to caverns in the rocks. They live ſeparate one from the other, and are obliged, as one may ſay, to nouriſh themſelves with the graſs of the field. Wild fruits, tender roots, and the young ſhoots of plants ſupply them with food. The greater part of them have fire arms, which are conſidered as the moſt valuable inheritance that a father can leave to his ſon. They might employ them for hunting, but as they find it very difficult to procure powder and ſhot, they keep them to defend their liberty. They prefer independence and miſery to a more tranquil kind of life, which they could not enjoy but by ſubmitting, like the reſt of their countrymen, to the deſpotic government of the Turks.

Theſe

Theſe Arabs are the cruelleſt of all, and ſo eagerly do they thirſt after human blood, that I could eaſily believe that there are canibals among them. No one dares to penetrate into the defiles of their mountains. The ſovereigns of the country have ſometimes carried thither conſiderable armies, but their enterpriſes have always miſcarried. Either the troops have been cut to pieces in the narrow paſſes, or the Arabs have diſperſed, and taken ſhelter in the interior parts of their mountains. Sometimes they deſcend to the level country, and plunder the neighboring nations. I have met ſeveral of theſe Arabs. Their figure is horrible; they are lank and meagre, covered with rags, and diſguſting on account of their dirtineſs. They never attack travellers except when in large bodies; but as they live at a diſtance one from the other, when one makes

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no ſtay among them, and does not give them time to aſſemble, one may paſs in many places without danger. Theſe, my dear friend, are beings very different from us, and far removed from the ſweets of ſociety; but I have only ſketched out the picture: it is ſo painful to paint man wretched, that my pen refuſes to finiſh it.

I am, &c.

LETTER VII.

TO THE SAME.

I SIT down, with great pleaſure, my dear friend, to give you that information which you require, reſpecting the politeneſs and cuſtoms of the Moors. I frequently wiſh for your company: your pencil would faithfully repreſent what my pen can paint but very imperfectly.

Though

Though half ſavage in appearance, the Moors have certain received ſigns to expreſs friendſhip and reſpect—ſigns, which among them, have as little ſincerity as among us. The moſt uſual ſalutation, when the Moors meet, is to put the right hand on the breaſt and to incline the head, and in this poſture to wiſh one another a good day. They enquire afterwards concerning the health of their relations, naming them in order, and do not forget to aſk reſpecting *the mare*, *the flock*, *the tent*, &c. If they are Moors who are acquainted, they embrace one another reciprocally, kiſſing each other's face and ſhoulders, or they only lay hold of each other's hands and kiſs one another. Thoſe among whom an intimate familiarity ſubſiſts, when they meet one another, frequently do nothing but touch the extremity of each other's fingers, after which each puts his own to his mouth and kiſſes them.

When

When the Moors accoſt any perſon of dignified rank, ſuch as a chief, a bey, or a kaide, they kiſs their hand with great reſpect. A mark of favor, on the part of the great man, is to preſent the palm of his hand to the ſubjects who come to render him homage, and whom he wiſhes to diſtinguiſh from others: generally he preſents only the back part of his hand. In ſhort, as a greater mark of ſubmiſſion, they kiſs his head, his ſhoulders, his turban, and his clothes. There are ſome even who proſtrate themſelves, by placing one knee on the earth. A Moor never approaches a great man without pulling off his ſlippers.

When two Moors meet in the highway, they ſalute each other, and aſk all thoſe queſtions which I have mentioned above, without ſtopping, and even when purſuing their journey in different directions; hence it often happens that they are too far aſunder to be underſtood when

when they have got to the end of their queſtions. This, however, does not prevent them from going on.

In converſation their geſtures are lively, graceful, and expreſſive: when one ſtudies them with attention, it is not difficult to comprehend the ſubject of their diſcourſe. Their accent is ſtrong and ſharp, and the ſound of their voice is ſonorous, and may be heard very far. Their being habituated to live in the open fields, and to ſpeak to one another at a great diſtance, makes them acquire, from infancy, a cuſtom of ſpeaking very loud. I remarked, that in cities their voice is much ſofter, and that their accent gives leſs offence to the ears.

The Moors do not affix to belching the ſame idea of ruſticity and indelicacy as the Europeans. On the contrary, when any one belches or ſneezes, they offer up vows for his health. They ſay *ſaha*, which ſignifies *may it do you good.*

They

They employ this expreſſion upon many other occaſions. When any of them eats, drinks, or ſmokes, they ſay to him *ſaba*, a compliment much juſter than that uſed by us, when we drink to one's health.

When the Moors are at reſt, their uſual poſture is not croſs-legged, like the Turks; they ſit ſquatting, with their fuſee upright between their knees; for they never quit their arms, except when in their tents. In this manner they paſs whole days in doing nothing, and they conſider themſelves as exceedingly happy when they can give themſelves up entirely to idleneſs.

I have the honor to be, &c.

LETTER VIII.

TO DR. FORRESTIER.

I HAVE never, my dear doctor, known ſo well how to appreciate the advantages of living in a poliſhed nation, as ſince

ſince I have reſided among a barbarous people. Never has the convenience of our highways ſtruck me ſo much, as when I have been obliged to travel through thick woods and deep marſhes. How much would a peregrination of eight days, in the manner I have travelled for ſome time paſt, change the ideas of thoſe delicate Europeans who are continually complaining of bad inns, and of the fatigues they endure in their journeys! In this country there are neither inns, poſtchaiſes, nor obliging and attentive landlords. One muſt not expect to find here broad highways, beaten and ſhady paths, or places for repoſing and refreſhing oneſelf; too happy, if at the end of a fatiguing journey one can meet with a ſmall hut, or a wretched couch! But this is never to be expected.

To travel in this barbarous country, one muſt forget Europe, and renounce

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thoſe effeminate habits contracted in infancy, which afterwards become wants almoſt indiſpenſible. If difficulties diſcourage, and dangers affright; if one does not enjoy a robuſt conſtitution, inured to fatigue; if one cannot accommodate oneſelf to every thing, and, in a word, become a man of all countries, he ought never to think of quitting his own.

The only method of travelling commodiouſly in Barbary, is to have a tent to oneſelf, and to lay in a ſufficiency of proviſions; but ſometimes this precaution is impoſſible. In ſuch a caſe, you muſt be contented to put up with the tents of the Moors, dirty and diſguſting as they are; but, above all, you muſt accuſtom yourſelf to their coarſe and unpalatable food. How often muſt you depart in the morning, without knowing where you will arrive in the evening! How oft, loſing yourſelf in theſe deſarts,

muſt

muſt you ſearch out your way amidſt thorny brakes, thick foreſts, ſteep rocks, and burning ſands; ſometimes ſtopped by a river, which you muſt wade through, by a lake which you muſt walk round, or by a marſh, which you cannot croſs without danger; ſometimes ſcorched by the ſun, or drenched by the rain, and at others dying with thirſt, without being able to find the ſmalleſt ſpring to quench it! If you carry no proviſions with you, it will be impoſſible for you to take any refreſhment before night. This is the only time at which the Moors make a regular repaſt, or can offer any food to a ſtranger.

But when night arrives, that period of repoſe for the traveller in Europe, it is not ſo for the African traveller. He muſt then chooſe out a dry ſituation, and well ſheltered, to erect his tent; he muſt unſaddle his horſes, unload his mules, cut wood, light fires, and take every pre-

precaution that prudence dictates, to defend himſelf againſt ferocious animals and robbers. It is ſafeſt to encamp not far from the tents of the Arabs, when one can find them. They furniſh many ſuccours when they are tractable, and they are always ſo when they ſee one with a ſufficient guard.

It is on the bare ground, or at moſt covered with a mat, that the Moors repoſe; and it is thus that the traveller muſt reſolve to paſs the night, unleſs he be provided with a matraſs, which, however, he muſt renounce when he meets with much rain. Beſides, as all luggage is incommodious, it will be better to adopt at firſt the cuſtom of the Moors, to which one muſt come either ſoon or late.

With regard to the precautions neceſſary for my ſafety, I proceeded in the following manner:——Before I quitted La Calle, I began by enquiring what nations

tions carried on the greateſt trade with the company, and among whom a Chriſtian could go with the leaſt danger. I took with me ſome Arabs, on whoſe fidelity I could depend; and I gave them to underſtand, that my intention in traverſing the country, was to ſearch for plants uſeful in medicine. This is the only motive which one can aſſign to men who cannot conceive how people can be induced to viſit them from curioſity alone, and how they can travel merely for the ſake of pleaſure. They are, beſides, much inclined to ſuſpect ſtrangers, who come amongſt them, of ſome treacherous deſign, and that they wiſh to make obſervations. But the title of phyſician, to which they affix great conſideration, inſpires them with confidence, and renders them more tractable. As ſoon as I am received among any tribe, I endeavour to gain over their chief to my intereſts, and I

almoſt

almoſt always obtain ſome horſemen, who accompany me to other tribes, in friendſhip with them, and to whom I am recommended. Theſe horſemen ſwear by their lives to bring me back ſafe: if, on my return, I made any complaint againſt them, they would be ſeverely puniſhed by their chief who ſent them. By theſe means I have been able to penetrate amongſt theſe blood-thirſty people, and by degrees to venture farther from the coaſt. In my following letters, I ſhall give you an account of my travels, and of my obſervations; but I cannot terminate this, without ſome reflections on the kind of life to which I have been ſubjected ſince I left La Calle.

There are a multitude of national prejudices, my dear doctor, which one cannot get rid of, but by ſuch journeys as that in which I am now engaged. All civilized nations reſemble one another.

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The characteriſtic marks which diſtinguiſh them are not ſufficiently prominent; to obſerve them, one muſt have a delicacy and acuteneſs of judgement far above the common. Every nation, without doubt, has its peculiar character, cuſtoms and manners, but they are all guided by common principles; and all, more or leſs enlightened by the arts and the ſciences, endeavor to unite around them the conveniencies and comforts of life. Amongſt a poliſhed people, genius, active and lively, is continually inventing and bringing ſomething to perfection: it embelliſhes the habitation of man, and converts to his uſe the productions of nature; but theſe boaſted conveniencies, theſe ſweets of ſocial life, are ſo many bonds which render a man a ſlave to a number of factitious wants, and make him an unhappy being, when his ri.. es or his labor cannot ſupply

them. Accuſtomed, from infancy, to enjoy theſe advantages, we believe them ſo eſſential to our exiſtence, that to procure them, we forget the labor, the fatigue, and the pain which they coſt us. We exhauſt our ſtrength, deſtroy our health, and ſacrifice our moſt valuable moments to the acquiſition of a fortune, which often eſcapes from us; and even on the brink of the grave we ſtill form grand projects, in the hope of poſſeſſing a falſe happineſs, which death in a moment ſnatches from us. Born amidſt ſuch prejudices, I retained them till now, and I lamented theſe wandering tribes, to whom our diſcoveries are unknown, and who have neither bread, beds, nor houſes. It was a great deal for me to believe in their exiſtence, but I could not imagine that ſuch a kind of life could ever be endured by any European.

Experience, my dear doctor, has undeceived me. I not only know theſe men,

men, whom I thought ſo wretched, but I even reſide amongſt them, and live in the ſame manner as they. I followed their cuſtoms at firſt through neceſſity, and now I have adopted them by habit. They eat no bread, they are ignorant of the art of cooking victuals, and water is their only drink. But what is the conſequence? They are more healthy, more robuſt, and diſeaſes are uncommon amongſt them. They have no houſes; but in this happy climate a piece of canvaſs, a hut covered with leaves, or the hollow of a rock, is ſufficient, in the worſt weather, to defend one from the injuries of the air. They ſleep in their clothes, and often amidſt moiſture. Would it not, therefore, appear that they muſt be attacked by that crowd of diſtempers with which medicine threatens thoſe in Europe who ſhould attempt to do the ſame thing? I confeſs to you, my dear doctor, that

I was a little frightened when I found myſelf obliged, for the firſt time, to make uſe of a Mooriſh bed. I was oppreſſed with fatigue, and this was an excellent ſoporific. I ſlept well, but finding my clothes wet when I awoke, I was apprehenſive for my health. Luckily I felt no other inconvenience except that of having my ſides a little ſore: but this was of no conſequence; they were ſoon accuſtomed to the hard earth for a bed, as well as my head to my ſaddle for a pillow. I can aſſure you, my dear doctor, that with a little cuſtom, one ſleeps as ſoundly in this manner, as in a bed ſurrounded with curtains. Sleep, which then never exceeds the bounds preſcribed by nature, diffuſes the balſam of health through all the organs. Reſpiration becomes more lively, and one ſeems animated by a new exiſtence,

iſtence, which one would regret to loſe by too much indulgence.

Beſides this, at the moment when one awakes there is another pleaſure, which few can appreciate, becauſe few know how to enjoy the beauties of Nature. In the midſt of theſe ſilent deſarts the morning appears, the horizon glows with its ruddy light, and its rays gild the ſummits of the diſtant mountains. By little and little the plains are illuminated, ſurrounding objects appear diſtinctly, the flowers expand, and ſcent the gale with their perfume; the birds ſhake their plumage, and ſalute the new day; and in a moment all nature is enlivened, and every where preſents the moſt enchanting proſpects. The goat is ſuſpended on the projecting rocks, the ox crops his food in the verdant mead, the lamb bleats by the ſide of its mother, and the whole country becomes a true pic-

ture of the paſtoral life. Theſe are pleaſures I ſhall never forget—pleaſures unknown to thoſe who can ſleep only in ſome gloomy alcove.

I have the honor to be, &c.

LETTER IX.

TO THE SAME.

BEFORE I quit La Calle, I muſt ſay a few words more, my dear doctor, reſpecting the nations that ſurround it. This place ſerves as a boundary between the kingdoms of Tunis and Algiers. The country on the eaſt is inhabited by the *Nadis*, a ferocious people, who have rendered themſelves independent only to be cruel with impunity; a ſanguinary nation, who delight in war, becauſe it affords them more opportunities of butchering their fellow-creatures; a perfidious nation, who ſign treaties of peace

peace only to ſurprize the unſuſpecting enemy with the greater facility; and, laſtly, a baſe and daſtardly nation, who never quit their mountains, but when favored by the darkneſs of night, and who never attack their antagoniſts but by treachery, or when they know them to be without defence. The Beys of Tunis and of Conſtantine have in vain attempted to ſubdue them; the Nadis have always eluded their attacks; but they pay ſome trifling tribute, that they may not be too much interrupted in the commerce which they carry on with La Calle. They cultivate a few fields, and rear flocks; but when purſued they abandon the plains, and ſeek liberty in the hollow caverns of their inacceſſible rocks. At continual war with their neighbours, they are harraſſed alſo with inteſtine diviſions, and never unite but to do miſchief. Their lives are wretched, turbulent and reſtleſs; they have

ſcarce food ſufficient to ſupport them; they are dirty, ſubject to many cutaneous diſorders, and are covered with rags. Invited by the beauty of the proſpects, I had the imprudence lately to penetrate about half a league into their country; and having deſcended into a deep valley, covered with thick underwood, whilſt I was buſily employed in ſearching for plants, ſome of their women perceived me, and ſetting fire to the buſhes which hung over my head, I had only time to ſave myſelf by forcing my way through the flames.

The country ſituated to the weſt of La Calle is known by the name of Mazoule. It is very extenſive, and well cultivated. The different tribes who inhabit it, the moſt conſiderable of which are the *Ouledy-Dieb*, the *Zulmis*, the *Ouled-Hamet*, the *Ouled-Stiet*, the *Ben-Amet*, and the *Agbet-Chair*, are all ſubject to one Chief. It is with theſe

Arabs

Arabs that La Calle carries on the principal trade. As I propoſed to begin my travels through theſe different tribes, the friendſhip of Ali-Bey, their Chief, was of the greateſt importance, and I did not doubt that the connection ſubſiſting between him and the factory would ſecure me a favorable reception.

I departed, therefore, from La Calle, in order to pay him a viſit, accompanied by two of his attendants, and his Secretary. As I was deſirous of turning this journey to the advantage of my botanical reſearches, I made ſeveral excurſions, and ſtopped in ſuch places as appeared to be moſt favorable to vegetation, though the ſeaſon began to be hot, and the earth to be ſtripped of its verdure.

After traverſing the plains of *Terraillanne* and *Beaumarchand*, where the Chriſtians ſend to cut graſs neceſſary for the nouriſhment of their cattle, I

penetrated into the foreſts and mountains by which they are terminated. I obſerved there moſt delightful retreats, and groves which are continually refreſhed by the ſtreams that meander along below their ſhade. The air there is perfumed by a number of odoriferous plants, and one walks in the midſt of myrtles, barberry, and mezereon buſhes. The ſight is continually recreated by a mixture of the moſt beautiful flowers; by roſe-laurels, which riſe in tufts from the middle of the buſhes; by pomegranate trees, interſperſed with wild roſes; and, in ſhort, by a parterre, the ſplendor of which is far ſuperior to any thing that can be produced by the ſymmetry of art.

During winter, theſe enchanting little hills, inſtead of preſenting a diſmal and uniform covering of ſnow, are enamelled with ſeveral beautiful ſpecies of narciſſuſes, with tulips, ranunculuſſes, and anemonies.

anemonies, which are ſucceeded by the orchis, and others, that exhibit an infinite number of variations. In the ſpring are ſeen the ſtar of Bethlem, the daffodil, the flower-de-luce, and vaſt plains of yellow lupins, as ſweet to the ſmell as agreeable to the ſight; and in autumn the large ſea-leek, and a multitude of ſmall flowers, of all colors, ſeveral of which have never yet been deſcribed. I never ſaw, in any part, the kingdom of Flora ſo brilliant.

I at length left theſe delicious abodes, to traverſe the banks of thoſe large lakes which are ſo noxious to the inhabitants of La Calle, but which the naturaliſt muſt quit with regret. They are near ſeven leagues in circumference, encreaſe conſiderably by the rains in winter, and in part become dry by the exceſſive heats of ſummer. They are at all times covered with immenſe flocks of aquatic fowls, the greater part of which are excellent eating.

From theſe lakes I proceeded to Caſſen, a delightful ſpot, where ſeveral Arab tribes have fixed their reſidence. To go thither, one muſt, under a burning climate, the ardor of which no ſhade can moderate, paſs very fatiguing roads, over ſhifting ſands, pointed rocks, and buſhes almoſt impenetrable; but at the ſame time it muſt be confeſſed, that there are few places more favored by nature. This delightful country is refreſhed by ſeveral ſprings of pure water, and numerous fig trees form rural retreats, under which the inhabitants and their flocks retire during the great heats of the day. The paſtures here are abundant and delicate, and clumps of trees are often to be found. The little hills are covered with woods of the cork tree. This place is ſituated on the borders of the ſea, and affords a very extenſive view over its liquid plain. The Moors received me with friendſhip,

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at leaſt in appearance, and offered me milk and fruits.

I ſhall not detain you longer, my dear doctor, with a deſcription of all the places I have viſited, as I found nature the ſame every where, only a little diverſified. All this country has a wild romantic appearance, and the cultivated fields are at a great diſtance one from the other. The Moors chooſe for their eſtabliſhments places in the neighbourhood of paſtures and ſprings; and if water or graſs happens to fail them, they remove, and ſeek for them ſomewhere elſe.

Before I conduct you to Ali-Bey, I ſhall ſtop at Souk, where he keeps his ſlaves. You muſt not affix here to the word ſlave the ſame idea as is generally affixed to it in Europe. Thoſe of Ali-Bey do not differ from the other Moors, except that they labor entirely for their Chief, who feeds them, and ſupplies them with every thing

thing neceſſary. They cannot quit the country without his permiſſion, but the reſt of the Moors hold them in high eſtimation. Ali-Bey employs them in ſowing corn, tobacco, and melons, and in taking care of a great part of his flocks. Theſe Moors do not live in tents, but in huts covered with leaves. I am of opinion that they have ſubſtituted theſe huts for tents, only, becauſe, being fixed to that ſpot, they have no occaſion for portable habitations, like the reſt of the Moors. They occupy an immenſe plain, ſurrounded by wood, where I found the beſt water I had met with in this part of the country. Nature here has formed, in many places, arbors of foliage impenetrable to the rays of the ſun, and the ſtreams which murmur over their channels preſerve the turf in continual verdure.

At Souk I found abundance of bee-hives. The Arabs collect theſe inſects

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in the bark of the cork tree, in the form of a cylinder, which they beſmear in the inſide with honey. They cloſe up the two extremities, and leave only a ſmall opening to give paſſage to the ſwarm. Theſe tubes are extended lengthwiſe on the ground, and ſurrounded with thick buſhes, and it is incredible how much honey and wax they procure from them. The firſt ſerves them as food, and the latter is an object of commerce.

Before I could reach Souk, I was obliged to croſs a foreſt which the Fauns and Dryads never enlivened with their preſence: the Nymphs and the Sylvans ſport only under the ſhade. Never has the ſhepherd here beat with a nimble foot the thin turf which ſcarcely covers the ſmoky ſoil. The aſpect of this foreſt is frightful and melancholy. It is compoſed only of cork trees. The preceding year it had been

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ſet on fire by the Moors, and the bark of the trees, burnt on the ſurface, made the trunks appear quite black, while the branches were in part ſtripped of their leaves. In proportion as I advanced, the fine duſt of the cork adhered to my body and clothes. I imagined myſelf deſcending to the abodes of the dead. My imagination, always ready to take flight, and often to indulge in chimeras, brought before my eyes the enchanted foreſt of Taſſo, and I almoſt believed myſelf a ſecond Rolando, deſtined to deſtroy ſome enchantment. Theſe vain ideas changed to my eyes this diſmal proſpect of nature, and I experienced a peculiar pleaſure in finding myſelf in the midſt of this horrid place. I was not, however, free from the dread of the panthers and lions, which take up their abode in ſuch wild retreats. The traces of theſe ſavage animals imprinted on the ſand, frighten-

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ed my horſe ſo much, that he retreated with terror, and ſtarted every moment, inſenſible to the ſtrokes of the ſpur, of which I was not ſparing.

To this foreſt ſucceeded a vaſt lake, which I may venture to compare to that of Avernus. The peſtilential vapor which aroſe from it, was ſo ſtrong, that I had ſcarcely rode along its banks for a quarter of an hour, when I was ſeized with a ſickneſs at the ſtomach, and a heavineſs in my head, which made me apprehend that I ſhould be obliged to quit the place, but as it abounded with a variety of beautiful plants, and aquatic fowls, I continued my reſearches for near three hours. The ſea duck, and other curious fowls, ſkim over the ſurface of the lake continually. The ſlime which it depoſits on its banks is black, has a fetid ſmell, and is extremely greaſy. It is mixed with a great number of vegetable ſubſtances,

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in a ſtate of decompoſition. This lake, being not far from the Baſtion of France, occaſioned that mortality there of which I have already ſpoken, and which at length cauſed it to be deſerted. A few days after, I paid a viſit to Ali-Bey, but I muſt defer giving you an account of the reception I met with, and of the obſervations I made while I remained with him, till my next letter.

I have the honor to be, &c. &c.

LETTER X.

TO DR. FORRESTIER.

IT is not, my dear doctor, among the petty ſovereigns of Africa, that we muſt look for the magnificence and luxury of the potentates of Europe. The chief of a horde of ſhepherds cannot diſplay the oſtentation of riches, and even if he could, the policy of the country

country requires that the wealthy ſhould conceal their treaſures under the veil of poverty.

When I arrived at Ali-Bey's habitation, after having rendered my journey thrice as tedious as it might have been, by paſſing through a number of by-roads, I found him ſeated on the ground at the entrance of his tent. A bundle of ſtraw ſerved him for a throne, and nothing diſtinguiſhed him from his ſubjects, who appeared before him bare-footed, but his dreſs, which was a little finer, and that he wore ſhoes. When informed who I was, he advanced to meet me, ſtretched out his hand, as a token of friendſhip, and received me with much affability. I informed him, by means of my interpreter, that having heard a very favorable character of him, I had come to ſolicit his protection, and permiſſion to traverſe his dominions, begging him to grant me every

every neceſſary ſecurity for that purpoſe. The prince made a very polite anſwer to my compliment and requeſt, aſſuring me that the *Chriſtians were his good friends*, that they might always command every thing in his power, and that he was extremely ſorry that the plague prevented them from viſiting him ſo often as he wiſhed. He then conducted me to a tent near his own, where we converſed ſome time on his connection with La Calle, the deſire which he had of promoting its commerce, and upon various other topics that engaged his attention. He accompanied me into the different tents of that Douare which I wiſhed to ſee, and a report being ſpread that I was the *Papas* of La Calle, I received the compliments of all the *Mooriſh Papas*, who treated me as one of their brethren.

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In the evening, Ali-Bey ſent me ſome *courcouſon*, and after I had ſupped, he came and paſſed an hour in my tent, and very obligingly aſked me if I ſtood in need of any thing. Our converſation happening to turn upon the Spaniards, who were expected to come and bombard the city of *Bonne*, I entertained him with an account of the ſettlements of the Europeans in the new world, of the manner in which they were conquered, and of the immenſe riches poſſeſſed there by the Spaniards. He appeared to be very much intereſted in my relation; and he aſked me a thouſand queſtions, which announced his admiration and ſurpriſe at what he had heard. More than an hundred Moors, ſeated in a circle around us, liſtened to us with attention, and we did not ſeparate till towards midnight. The Moors ſup and retire to reſt at a very late hour. Ali-Bey ordered a little clean ſtraw to be brought me,

me, upon which I ſtretched my wearied limbs, but the exceſſive heat prevented me from enjoying reſt. Beſides this, the continual barking of dogs, the lowing of the herds, the neighing of horſes, and the ſongs of the Moors, which are far from being agreeable to the ear, drove ſleep from my eye-lids during the whole night.

We ſtarted very early in the morning, and were ſoon ſurrounded by a crowd of Moors, who ſtretched out their arms that we might feel their pulſe*, and requeſted that we would bleed them. It is a kind of madneſs among theſe people to imagine themſelves ſick, when they know that one is a phyſician; as they have the greateſt confidence in letting blood, we were obliged to gratify ſome of them; we therefore went through all the tents with the lancet in our hand,

* I forgot to mention that I was accompanied by the Surgeon Major of La Calle.

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and the crowd became ſo great, that I apprehended I ſhould be forced to perform that operation, the ſurgeon having told them in joke that I was as ſkilful as he. I had like to have experienced the fate of Sganarelle; but Ali-Bey, to whom I had recourſe, delivered me from the importunities of theſe hypochondriacs. The women ſhewed the ſame deſire as the men. We found them ſquatting in a corner of their tents, employed in the management of their family affairs; and by ſigns, which are readily underſtood in any country, it appeared to me that they were as fond of us as of their huſbands; but we were far from entertaining the ſentiments with which they wiſhed to inſpire us. I never beheld more diſguſting figures; they were almoſt all infected with the itch; they had a noxious ſmell, and their ragged clothes were entirely covered with filth.

Ali-

Ali-Bey's authority over his ſubjects is unlimited. His will is a law; whatever he commands is executed, and he may gratify his cruelty, his injuſtice, and his inhumanity, without fear of puniſhment. The victim whom he ſacrifices expires without an avenger; and thoſe who are moſt bound to protect him, are the firſt to kiſs, in the moſt abject manner, the bloody hands of their deſpot. I however found Ali-Bey leſs ferocious than the reſt of the Arabs. His reign, which has been only a year, has not yet been ſullied by any crime. He is not ſo diſſolute in his manners as his brother El-Bey, who was on the throne before him. He is firmly attached to the Mahometan religion, the precepts of which he faithfully obſerves, and he puniſhes with the utmoſt ſeverity whoever dares to tranſgreſs the law of the Prophet. He is grave in his deportment; his figure is genteel,

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his gait is ſlow and formal, and his countenance is noble, and marked with dignity. He has good natural parts, and appears to be very ſhrewd when his intereſt is concerned. Being a pretty good politician, and full of ambition, he would be capable of undertaking great enterpriſes, did not the Bey of Conſtantine, to whom he is ſubordinate, continually harraſs him, and watch his motions with the utmoſt vigilance. His authority is not yet ſufficiently eſtabliſhed to make any great attempt. I was ſurpriſed, my dear doctor, to find a public ſchool in the Douare of Ali-Bey; and ſtill more ſo to find it under the direction of a perſon who was blind. This Arab collected in his tent about a dozen of children of both ſexes, whom he taught to read and write. I obſerved, that their countenances bore no marks of wearineſs or diſlike, which are too common in our ſchools in Europe:

labor, on the contrary, appeared to them like amuſement. They had only one book, the *Coran*, which the maſter knew by heart, and on that account he was able to follow his ſcholars, and to correct them when they went wrong. They chanted their leſſons, each with good humor, and in a different tone; and though this muſic was not very engaging, I with pleaſure ſaw that, among theſe ſavage hordes, the infancy of man is not abandoned to cruel and mercileſs tyrants, who often blaſt the riſing flowers of genius at an early period of life. The fartheſt advanced taught the younger part to write, under the direction of the maſter. Inſtead of paper, they had pieces of board covered over with a kind of white varniſh; a bit of reed, cut in a very rude manner, ſupplied the place of a pen; and yet with this coarſe apparatus they wrote well, and with great expedition. When they had thoroughly

roughly learned the taſk preſcribed to them, they waſhed their tablets, upon which another was written, always taken from the Coran. As ſoon as the time of their remaining in ſchool was expired, each child embraced the maſter, who treated them with great mildneſs and affability, and returned him thanks for his attention. How much I wiſhed at that moment to have had before me one of thoſe ſurly pedagogues, who know no other plan but that of inſpiring children with ſentiments of fear and diſguſt! Since I am on the ſubject of children, permit me, my dear doctor, to delineate a portrait of them ſuch as I have found them here. I am of opinion that they are not unworthy the attention of the traveller; and that it is of the higheſt importance to obſerve, in all countries, the expanſion of reaſon, the progreſs of ideas, and what conſtitutes, even at the tendereſt age, the

original character of man; a character which education, intereſt, policy, and the paſſions almoſt entirely deface at the more advanced periods of life. In the greater part of what are called civilized nations, children ſcarcely come into the world, when they are dreſſed out like puppets. They are made to join their hands, and to repeat by rote a few Latin words: they are taught, above all, to behave with politeneſs, that is to ſay, to diſſemble and lie; and they are afterwards whipped for theſe faults, when their parents themſelves are the firſt victims of their own folly. Among the Moors the caſe is quite different: children there are entirely abandoned to nature; they are ſeldom careſſed, and never beaten. Left to themſelves, they are employed only in exerciſes ſuited to their age: they run, ſport, quarrel, and become friends; the moſt ardent heat does not intimidate them; dampneſs

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and cold never hurt them; they throw themſelves into the water when covered with ſweat, and never ſit down until they have quenched their thirſt. They can ſcarcely walk when they accompany their fathers to watch their flocks; mount on the back of the fierceſt bull, and learn, without bridle and without ſpurs, to manage the moſt untractable courſer. Familiar with every animal, they careſs the ſheep, play with the goat, and in cloſe purſuit follow the ox which eſcapes. By theſe exerciſes, in which they delight, and to which they are never compelled, they become nimble, vigorous, and robuſt; and are enured to that kind of life for which they are deſtined. They are accuſtomed early to bear hunger, thirſt, and the moſt laborious journeys, without complaining. Their parents do not ſpoil them by ſedulous and minute attention. An over-tender mother never

runs to wipe the ſweat from the duſty forehead of her ſon; if he complains, he is not heard; and if he cries, ſhe is inſenſible to his tears, which are never the means of obtaining what he deſires. He is never prevented from doing what he chooſes, but his parents never humor his caprice. If he wiſhes for any thing, he muſt procure it himſelf; if he cannot, he muſt give it up, and remain contented. He never aſks for any thing; he ſearches for it, and by this he accuſtoms himſelf to ſuit his deſires to his ſituation. But this want of complaiſance on the part of the parents, and this kind of independence in the children, do not eſtabliſh between father and ſon thoſe gentle bonds, and that tender relation, which, to feeling hearts, are the higheſt enjoyments of life. As ſoon as children can ſupport themſelves without the help of thoſe to whom they owe their exiſtence, they often abandon them,

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and they become afterwards ſtrangers to one another. Their common fate gives them little concern, unleſs they are united by reciprocal intereſt: affection for parents is, therefore, a ſentiment almoſt unknown to the heart of an Arab; a brother is often an enemy to a brother, and the ties of blood, which are thought to be ſo ſtrong among mankind, are here of little force. Rouſſeau, who ſaw only by the light of his own genius what few can ſee by experience, judged well, that in the man of nature the ties of blood muſt be unknown, and that the reciprocal tenderneſs of relations is only the effects of mutual care, and ſervices given and received.

With regard to the real character of children, it is the ſame in Barbary as elſewhere; I have ſeen them, as among us, lively, eager, full of ſpirits, and of petulance; but an obſervation which

ſtruck me, and which will no doubt ſurpriſe you alſo is, that their reaſon, though never cultivated, is much forwarder than that of our children, whoſe minds are harraſſed in the tendereſt age. Amongſt us, a boy of twelve or thirteen, ſtuffed with the pedantical notions of our public ſchools, ſcarcely knows how to ſpeak before people older than himſelf. He is timid, baſhful, and dull, and he conſtantly imagines that he ſees before him his preceptor, armed with his formidable ferula.

On the other hand, the young Arab wandering in the open plains, furrounded by tents, herds, and flocks, and enjoying in full liberty all the pleaſures of youth, and the bounties of nature, encreaſes his ideas even with the objects of his delight. As he is reſtrained by no dread, nor checked by any ſenſe of decency, he ſpeaks his ſentiments in a firm and manly tone, without being in the

the leaſt abaſhed. If he wiſhes to be heard, he is under the neceſſity of attracting the attention of thoſe to whom he addreſſes himſelf, otherwiſe he receives no reply. If he aſks queſtions, none of them are anſwered but as they deſerve it; but at the ſame time, if what he ſays appears to be juſt, he is heard with attention, and treated as a man, and this mark of diſtinction inſpires him with a deſire of acting like one. Thus, without much trouble, without maſters, and without tutors, the young Arab formed by nature, early acquires thoſe ideas which relate to his occupation, as well as that vigor and noble carriage which announce the dignity of man. Their geſtures are not ſtiff, but natural, and their pace is neither too quick nor too ſlow. It is firm and manly; but it is only during infancy that the Arabs can follow the dictates of nature. Their mild and ſimple man-

ners, gradually deſtroyed by brutal prejudices, by the ſanguinary diſpoſitions of their fathers, corrupted by the ſhameful irregularities to which they abandon themſelves, totally diſappear, and the blood-thirſty ſavage is ſubſtituted in the room of the man of nature.

One of the firſt prejudices inſtilled into a child is an implacable hatred againſt all Chriſtians; and this idea becomes ſo ſtrengthened by age, that there is not a ſingle Arab who does not conſider it as a meritorious action to deprive one of life. I have been often greatly harraſſed by theſe children, who flocked around me as I approached the tents, and I was even under the neceſſity of tamely putting up with the groſſeſt inſults which I received from them. They ſpat in my face, threw ſtones at me, and loaded me with abuſe. Had I attempted to correct any of them for their inſolence, their fathers would

not

not have failed to take their part, and to revenge at my expence, an injury done by a *dog** to a ſervant of Mahomet. I have many times ſeen ſome of the women, who had never met a Chriſtian, ſhudder when I appeared, and fly from me as if I had been a monſter. However, by means of ſome little preſent, I always rendered them more tractable, and when I had familariſed them ſo far that they ventured to look at me, they appeared aſtoniſhed, when they found me like another man. Several of them could not be perſuaded that I was a Chriſtian; they particularly examined my gloves, which I was obliged to wear on account of the exceſſive heat, and which were green, taking that to be the color of my ſkin; but when I pulled them off they were in the utmoſt amazement. Every attempt that I

* The mildeſt expreſſion they beſtow on a Chriſtian.

made to explain their utility was in vain, for as theſe people are acquainted only with what is neceſſary, they laugh at all ſuperfluities. They think themſelves ſuperior to us, becauſe they have fewer wants; and indeed it muſt be owned, that they are in the right. How often by their raillery have they given me uſeful leſſons! I was accuſtomed, for example, to uſe a ſpoon when I ate of their *courcouſon*, inſtead of forming it into balls with my fingers like them. They laughed much at this ſuperfluous piece of furniture, which ſelf-love made me renounce, and I perceived, that notwithſtanding my aukwardneſs in uſing my fingers, they eſteemed me more, when they ſaw me abandon my own cuſtoms, and adopt theirs. Thus, my dear doctor, are all thoſe commodities ſo much boaſted of in Europe, treated in the deſart. In the eyes of an Arab mountaineer, luxury is contemptible,

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and the ſtrongeſt proof to him of our meanneſs, is our effeminacy.

I have the honor to be, &c.

LETTER XI.

TO THE SAME.

WHEN I ſtudied with you, my dear doctor, the elements of natural hiſtory, you was ſo often a witneſs to my pleaſures, that it is juſt you ſhould now be a partaker in them. I have lately made ſome very long excurſions. On one ſide, I have been as far as the bottom of the celebrated Mount Atlas, and on the other, almoſt to the borders of the great deſart, called the deſart of Saara. What rich and magnificent views have I beheld! How ſtriking and ſublime is the aſpect of ſimple nature! A thouſand times have I admired in Europe the numberleſs productions of our globe, thoſe exotic plants

plants collected at a great expence in our hot houſes, and thoſe furious animals which we keep captives; but my admiration never made a laſting impreſſion. All theſe objects, magnificently diſplayed, and ranged according to ſyſtems, which were never thoſe of nature, exhibited rather to gratify the eye than to ſpeak to the heart, appeared to me to be more the work of man than of nature. I fatigued myſelf to no purpoſe in tranſporting each object to its proper place; I formed a chimerical world, and became the dupe of my own errors. The moſt fertile genius, and the moſt exalted imagination, can never riſe to the ſublime beauties of the univerſe, or reliſh them, whilſt they have before their eyes only the labors of men.

What delightful enjoyments have I experienced for ſome months paſt, in traverſing theſe wild and uncultivated regions! Every thing here is as it ought

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to be, and, notwithſtanding the apparent diſorder, every object is in its proper place. The bramble grows by the ſide of the laurel, the myrtle is entwined with the thorn, and the olive and the pomegranate can be pulled only by forcing one's way through thick buſhes. The flowers, decked out in all the pride of nature, do not diſplay, at the expence of their poſterity, a ſplendor which dies with them; the oak does not bend its head to form a ſhady alley, but it riſes majeſtically towards the heavens, and the fruit trees, without yielding productions foreign to them, preſent theirs in abundance, and need not the aſſiſtance of art. In a word, nature appeared to me in a rude but fertile ſtate; I beheld rich paſtures, immenſe plains diverſified at every ſtep, hills covered with heath, maſtic trees, broom and holly-oak; inacceſſible rocks, barren and ſcorching ſands, gloomy, and often impenetrable

foreſts,

foreſts, with marſhes and immenſe lakes: ſuch is the general aſpect of Numidia. The rivers and ſtreams do not impetuouſly roll their waters in narrow regular channels; their progreſs is ſlow; they appear to be almoſt in a ſtate of ſtagnation, continually branching out into different arms, and in their wandering courſe they ſometimes form beautiful caſcades over the rocks and ſtones; ſometimes glide gently along over a bed of ſand, white as ſnow, through groves from which they iſſue, cool and limpid, and uniting a little farther, form in the boſom of the mountains extenſive lakes, abounding in water fowl, which, hovering night and day over their ſurfaces, find in their reeds and bulruſhes a ſafe and commodious aſylum.

The foreſts have a venerable aſpect, which carries back the imagination to the remoteſt antiquity. In traverſing theſe vaſt ſolitudes, through which an aweful

aweful ſilence reigns, one every moment expects to meet with ſome of the primæval men. If they are no longer to be found, their works, however, prove that they once exiſted. I cannot, my dear doctor, convey by words any idea of what I experience, when I contemplate the ancient ruins which every now and then ſtart up to view in theſe wild and uncultivated regions. Walls half deſtroyed, columns extended on the ground, the remains of highways, and inſcriptions almoſt defaced, are objects which excite in my mind a tender and pleaſing melancholy. I combine the paſt and the preſent, compare ages, and when alone, I imagine myſelf to be ſurrounded by the ſhades of thoſe over whoſe aſhes I tread. The Getulians, the Numidians, the Carthaginians, and the Romans, if I may ſay ſo, riſe from their tombs; the manes of the unfortunate Dido, the virtuous Regulus, and

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the rigid Cato, preſent themſelves to gave me emphatical and affecting leſſons on the ſhortneſs of life, and the fleeting glory of the proudeſt empires. I behold then only broken ſceptres, reverſed thrones, and nations vaniſhed for ever. I ſeek for the rich Carthage, the powerful kingdom of Jugurtha, the conqueſts and labors of Rome, and find in their ſtead nothing but a few ruins, almoſt concealed from the view by briars and buſhes. Yet how eloquent are theſe ruins! How forcibly do they ſpeak to the heart! How oft have they made me forget the preſent age! How oft, with my eyes fixed on the mouldering remains of ſome ancient city, have I paſſed whole hours abſorbed in the moſt profound meditation! But this ſweet melancholy aſſumes a different character in proportion as I advance into the deſart countries. The view of Nature abandoned to herſelf, the ſight

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of the rocks which ſurround me, the gloom of a foreſt which I penetrate, the noiſe of birds of prey, the cries of the timid animal they are devouring, the roaring of ſavage beaſts, are all objects which in my imagination form ſo many different pictures. Sometimes my ideas aſſume the ſublime ſtrain of the works of the Creator; ſometimes my heart is melted when I reflect on the bloody wars which the more ferocious beaſts carry on againſt the weaker; and at others I ſhudder with diſmay on hearing the tremendous howlings of the king of animals.

Theſe emotions form ſo many enjoyments, to which one muſt always be a ſtranger in a cultivated country. The grand and ſublime beauties of Nature often diſappear under the hand of man. He unites all that can pleaſe the eye, contribute to his happineſs, or add to his convenience; but he deſtroys the mag-

magnificent painting of the univerſe, and in its ſtead exhibits to the philoſophic obſerver confuſion, monſtrous abſurdity, and conſtraint. Cultivated Nature will never have the ſame effect upon the imagination as Nature in a ſtate of rudeneſs. The former is neat, agreeable, and commodious; it recreates and amuſes; but the latter is beautiful amidſt its aweful horrors; it is majeſtic and ſtriking: it is the retreat of the man of genius; for in the midſt of deſarts and hideous rocks, the moſt lively imaginations acquired that fire and ſtrength which will make their works be admired till the end of time. It is thither always that the poets tranſport us when they are deſirous of elevating the ſoul by grand and magnificent ſcenery. With what reſpect does old Thermoſyris, the Prieſt of Apollo, inſpire us, when compoſing hymns in honor of that deity in an aged foreſt! Who is not filled with veneration

tion on a recital of the myſterious worſhip of the Druids amidſt their ſacred groves? In ſhort, my dear doctor, I have a thouſand times experienced that a view of rude Nature cheriſhes thoſe noble paſſions which are ſo nearly allied to ſentiment. It is there that a diſconſolate huſband raiſes a tomb to the wife whom he adored; and there, amidſt the ſilence of Nature, and at a diſtance from the haunts of men, he bedews with the tears of affection the dear aſhes of his faithful companion. Every object around him flatters his grief; every thing gratifies his pleaſing melancholy. Would we, on the contrary, paint ſportive gambols, gentle ſmiles, Love and the Graces, we muſt follow the brilliant imaginations of the poets, to roſeate bowers, on the flowery banks of ſome cryſtal fountain, and to places embelliſhed by cultivation and art.

Let

Let the light and frivolous mind, therefore, go and warm its ideas; and let the tender and feeling heart cheriſh its ſenſibility in thoſe rural retreats, where the occupations and the pleaſures of innocent ruſticks, and the ſmiles of cultivated Nature, melt the ſoul, and preſent ſcenes equally varied as agreeable; but let the man of genius never give birth to his ſublime productions, but at a diſtance from the habitations of men; and let him behold nothing in the univerſe but the works of the Almighty; but let him behold them ſuch as they were when they came from his hands; for whatever man attempts to bring to perfection he degrades, like thoſe painters who bedaub with new coloring the magnificent pictures of Michael Angelo: in attempting to revive, they diſfigure them, and the maſterly touches of the Florentine diſappear under the falſe glare of their pencils. Let us leave alſo thoſe

virtuoſi,

virtuoſi, who in their cabinets collect paultry ſpecimens, diſpoſed with much order under the fineſt glaſſes. It is not there that the obſerver of Nature will go to ſtudy; he will view the ſtone in its quarry, the mineral in its vein, and the exotick plant in its native ſoil. It is not ſufficient for us to contemplate one ſuperb column; we muſt ſee the whole edifice, and admire the harmony that reigns in the diſtribution of each piece. Such are the reflections which have often occupied my thoughts during my travels. At every ſtep I compared what I had ſeen with what I actually ſaw; and I could not comprehend how man, in his folly, can have the preſumption ſometimes to imagine that he can excel Nature.

I have the honor to be, &c.

LETTER

LETTER XII.

TO THE SAME.

IN the preceding letter I endeavoured, my dear doctor, to give you a ſketch of Nature in a ſtate of rudeneſs as compared with Nature in a ſtate of cultivation. I endeavoured to inſpire you with the ſame ſentiments which this compariſon had excited in me, and to prove how intereſting it is, after having ſtudied Nature ſubjected to the labors of men, to obſerve it in thoſe countries where nothing is embelliſhed by art, or brought to perfection. Every object changes its form in our hands, and in proportion as we are removed from Nature, ſo much is every thing near or around us removed from its original ſtate. Is it for example in our menageries, thoſe priſons of ſlavery, that we can know the real character of animals? How different is the horſe

horſe from himſelf under the ſhameful bonds of ſervitude, or even amidſt thoſe capering motions which he exhibits in the harneſs! What graces on the contrary, and what agility does he diſplay, when he finds himſelf perfectly at liberty in the fields, and when he has not loſt by cruel mutilation his fire and vivacity? Is that the impetuous bull, inflamed with deſire and terrible in combat, which advances ſlowly with his head bent down and ſubmiſſive to the yoke? By that melancholy and dejected look, by that languor and inactivity, can I perceive in the lion the king of animals? Become a docile and tractable ſlave, he has loſt his natural ferocity, and with it his original character.

It is here that we muſt admire him; it is in the midſt of the foreſts of Numidia that he is noble and majeſtic. It is here that he exerciſes his empire, and renders himſelf formidable to all other

animals. During the day he remains peaceable in his retreat, and his terrible voice is heard only amidſt the ſilence and horrors of the night. As a ſtormy cloud, yet at a diſtance from our habitations, announces itſelf only by its hollow and continued murmurs, ſo reſounds the voice of the ſovereign of the foreſts. By degrees he approaches, but with a majeſtic dignity. Full of courage and intrepidity, no obſtacle checks, no danger affrights him. Confiding in his ſtrength, he thinks cunning and ſtratagem unworthy of him. He appears, it is true, only amidſt darkneſs; but he never takes advantage of it to ſurprize his enemy. By long and tremendous roarings he informs him of his danger; the ſignal of battle is heard afar; the alarm becomes general; no animal thinks of defence, all are terrified, and betake themſelves to flight; but if the lion ſhews himſelf, if they perceive his briſtly hair erect, and behold his

his eyes ſparkling with the fire of courage, they abandon themſelves to their fate. Struck with terror and diſmay, they remain motionleſs and torpid at the ſight of their formidable adverſary. The boar forgets his tuſks, the bull loſes the uſe of his horns, and the horſe is incapable of ſaving himſelf by his fleetneſs. All yield without reſiſtance. With his bloody claws, the lion tears out the bowels of his prey, ſatisfies his appetite, and when he has eat what he chooſes, he abandons the remains to other carnivorous animals. All then is in ſafety. Sanguinary by neceſſity, the lion is not cruel but as hunger urges and incites him. If when ſatiated he meets with another animal, he paſſes haughtily by without turning aſide, or remains in his place without being diſcompoſed. When attacked, he deſpiſes his enemy; he rarely defends himſelf; he retires, but never flies.

I have ſeveral times been preſent when he has made his appearance near the tents of the Moors. As ſoon as his voice is heard, the flocks begin to tremble and ſeem agitated; and in proportion as the enemy advances, the cattle ſend forth loud bellowings, and cries of terror. Univerſal diſorder prevails, and every animated being is ſtruck with diſmay. The dogs united and crouding together howl all at the ſame inſtant, while the Moors run to their muſkets, kindle large fires, and prepare themſelves for defence: the women on their part expreſs their fear by loud ſhrieks. Very often by means of this din, and the repeated firing of muſkets, the Arabs drive away this common enemy, but when the lion is pinched by hunger, it is not always ſo eaſy to remove him. He ruſhes through the midſt of the fires, leaps over the tents, falls upon the flocks, and amidſt obſcurity, terror, and diſorder, finds

finds means to eſcape, often carrying his prize along with him.

I have ſeen lions in France, but I never ſaw any worthy of being compared with thoſe of Numidia, which were ſo celebrated in the Roman amphitheatres. Though often brought from the ſame foreſts, thoſe in our menageries, being carried away from their retreats when very young, ſhut up afterwards in dens, deprived of motion and exerciſe, they are almoſt always weak and languiſhing, and die melancholy and dejected. In the foreſts, on the contrary, they are active, vigorous, and well proportioned. Boars, which are here very common, ſerve the lion as food, and ſave the flocks from his devouring teeth; nevertheleſs, he penetrates ſometimes to the *Douares*, and the moſt prudent meaſure to purſue then, is to abandon to him the prey which he chooſes. It would be too dangerous to

attack him openly; to overcome him recourſe muſt be had to ſtratagem, and this the Moors do. They dig very deep pits, cover them with buſhes, and place near them ſome living animal; for the lion diſdains the fleſh of one already dead, unleſs when extremely hungry. When he falls into the pit, they deſtroy him with ſtones, or by ſhooting him with their muſquets.

The Moors have alſo another method of killing the lion, which is much ſurer. Having obſerved thoſe places which he frequents, they convey thither a cow, or any other animal, and tie it to a tree, while the hunter, well armed, conceals himſelf in a hut formed of branches and thick buſhes. The lion, attracted by the animal's cries, ruſhes upon it with fury; and whilſt he is engaged in tearing it to pieces, the hunter diſpatches him by firing his muſquet, which is loaded with ſeveral bullets. If he is only

only wounded, he retires roaring, and rarely returns to the attack; if he falls, the hunter does not immediately go up to him, but returns next morning, or two days after, to take poſſeſſion of his ſkin.

I have the honor to be, &c.

LETTER XIII.

TO THE SAME.

I FIND myſelf ſo languid, my dear doctor, that I have not ſufficient ſtrength at preſent to write a long letter. The exceſſive heats have brought me back to La Calle. They are now ſo powerful, that I have ſcarcely courage to direct my pen. At the end of every line I am obliged to ſtop and to wipe away the ſweat from my forehead. The wind has blown from the ſouth for two weeks paſt; and its breath, warmed by

the torrid ſands of the Zaara, abſolutely ſcorch and dry our bodies. An accidental cauſe ſtill adds to this heat. As the whole country is over-run with thick buſhes, which, in the courſe of a few years would render the roads inacceſſible, and the foreſts impenetrable, the Moors take the precaution every year, on the concluſion of their harveſt, to ſet fire to them every where around. I now obſerve, at ſeveral leagues diſtance, enormous clouds of flames and ſmoke advancing rapidly in the fields, mounting the ſides of the hills, penetrating, without any reſiſtance, the thickeſt woods, and leaving nothing behind them but heaps of black aſhes and cinders. This ſpectacle has in it ſomething very aweful, eſpecially during the night. A crackling flame, burſting forth in torrents, and riſing even to the clouds; a black and thick ſmoke, which borders the horizon, and adds to the obſcurity;

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the powerful effects of the light, and the paleneſs of the moon, are all objects which, when contraſted, preſent a ſcene ſublime in its kind, but terrible to the imagination. The animals fly in every quarter, and ſeveral, become a prey to the flames, make their lamentable cries to be heard at a diſtance, while terror and confuſion every where prevail.

Though the Moors take care to provide for their own ſafety, it ſometimes happens that whole *Douares*, with the people and their flocks, are ſwallowed up in this general conflagration. Nothing eſcapes it but the paſtures, and the borders of the ſprings and ponds. Theſe fires continue more than two months, and heat the atmoſphere to ſuch a degree, that Reaumur's thermometer ſtands conſtantly between thirty-ſix and forty degrees. I find no reſt but in the bath, into which I plunge myſelf three or four times in a day, as that

is the only ſituation where I can apply to any purſuit. I think no more of my excurſions; the longeſt I make is to the Governor's houſe, which is oppoſite to my lodging; and though it is ſo near, I am obliged to run as if I were paſſing before a ſtrong furnace. The ſcorching and groſs air that paſſes through my lungs renders reſpiration difficult; my digeſtion is bad, and I have entirely loſt my appetite: nevertheleſs, with a proper regimen, and perfect repoſe, I hope to eſcape thoſe putrid and mortal fevers which now depopulate the factory. The large lakes which ſurround us, as I have already obſerved, are the only cauſes of the diſorders which reign here; for, in other reſpects, the air of Barbary is very ſalubrious, and much leſs ſuffocating in thoſe parts which are not ſet on fire.

We, however, have cool days ſometimes, when the wind blows from the ſea,

ſea, and I take advantage of them to viſit thoſe ſpots which the flames have ſpared. My uſual walk is to a ſolitary valley on the ſea coaſt, at the diſtance of about two leagues from La Calle. A ſtream of pure water preſerves the vegetation here in a ſtate of continual freſhneſs; high hills ſhelter it from the ſouth winds; and being open towards the north, it receives the cooling breezes, while the trees that grow on the ſurrounding heights, form ſhades which the ſun cannot diſſipate, but at the moment of his riſing or ſetting. But, my dear doctor, beſides the advantage of its ſituation, what renders this valley highly intereſting to me is, that it is the abode of friendſhip, the mild ſentiments of which are unknown to the ferocious hearts of the Arabs. This, therefore, is a ſingular inſtance, at leaſt it is the only one that I know. Two brothers, united from infancy, and happy

in one another, have here ſworn never to ſeparate. They have renounced the manners and company of their countrymen, and, that they may have the perfect enjoyment of one another, have fixed their habitation in this delightful valley. Here, with their wives and families, they live in peace, and the cloſeſt bonds of union. Their flocks feed during the day under the cooling ſhade, and give to theſe wild places a lively and rural appearance. When I arrive, theſe good brother hermits, for it is thus that I ſtyle them, come forth to meet me, conduct me into their tents, and cauſe their cows to be milked to entertain me. I never go thither without ſome ſmall preſent for their wives. A comb, a knife, or a handkerchief, are to them objects of great value, and they receive them with the moſt grateful hearts. One of the brothers accompanies me in my walks,

and

and takes great pleaſure in ſearching for plants along with me. When the heat becomes too powerful, we retire to the tents, and I ſhare with my new Pylades ſuch proviſions as I have taken care to provide myſelf with. I cannot expreſs, my dear doctor, how agreeable theſe moments are, and with what ſoft and tender ſentiments my mind is impreſſed. How often have I wiſhed to aſſemble, in that enchanting ſpot, the ſmall number of perſons whom I eſteem, and to paſs my life in ſweet indolence, forgotten by the whole world. Theſe good Arabs, when I am long in paying them a viſit, often come to La Calle to enquire for me, and preſs me to ſpend a few days with them. I ſeldom refuſe, except when the weather is exceſſively hot. It is ſo ſcorching at preſent, that I have ſtrength only to aſſure you, that

I am, with the ſincereſt ſentiments of friendſhip, yours, &c.

LETTER

LETTER XIV.

TO THE SAME.

THE country which I at preſent inhabit is become the bloody theatre of the moſt horrid cruelties. Ali-Bey, the chief of whom I have already ſpoken, has for ſome time been making frequent excurſions againſt ſeveral of the Arab hordes in his neighbourhood. Under cover of the night, he falls upon their flocks and tents, at the head of his horſemen, expels the inhabitants, ſeizes upon their poſſeſſions, and carries off their wives and children as captives. Theſe unhappy wretches, abandoned to the brutality of the ſoldiers, are treated like beaſts of burden, until they are redeemed by their relations. Several expire through want, or under the blows which they receive, amidſt miſery and deſpair. Nor are thoſe who ſurvive

leſs

leſs to be lamented: obliged ſometimes to ſeek for their nouriſhment from the graſs of the field, they muſt ſuffer alſo by beholding the moſt diſmal ſpectacles. The daughter is deflowered before the eyes of her mother; and if the brutal perpetrator of this action does not find that pleaſure which he expected, he ſtabs her without mercy. Young children, deſtined to gratify a paſſion ſtill more deteſtable, never eſcape from the hands of theſe monſters, but to expire in the arms of their mothers, or to retain all their lifetime the infirmities which proceed from that horrid and abominable vice.

Among the plundered nations there is one, that of the *Benifſelems*, who carried on an annual traffick with the Company. Theſe Arabs, being poor, were incapable of redeeming their wives and children. In this extremity, therefore, they had recourſe to the Governor

of

of La Calle, hoping that Ali-Bey would pay ſome reſpect to the Company, for the ſake of his commerce. A negotiation ſoon after took place, and, upon the payment of a certain number of dollars, which were offered to the Chief, he conſented to ſet the *Benitſelems* at liberty. He ſent them back indeed, a few days after he had received the promiſed ſum, under a proper guard of his horſemen. Having gone to meet theſe unfortunate people, at the diſtance of half a league from their habitations, they had ſcarcely perceived us, when a thouſand confuſed cries of joy, mingled with benedictions, reſounded in the air: they ſtyled us their fathers and benefactors, and though we ſcarcely underſtood their expreſſions, we could readily comprehend what they meant by their geſtures. Tears of gratitude and affection ſtreamed from their eyes: mothers tore their children from their breaſts

breaſts to preſent them to us, and almoſt ſtifled them afterwards with kiſſes; others informed their oldeſt children that we were their deliverers, and mother and ſon united to return us their beſt thanks.

This ſcene, which we could not behold without ſhedding tears, became ſtill more affecting by the arrival of the huſbands, to whom we had communicated the welcome tidings of the return of their wives and children. As ſoon as they perceived one another, they ruſhed into each others arms. Their words were loſt amidſt their ſighs, expreſſion, checked by their joy, expired on their lips, and the children locked their fathers in cloſe embrace, as if they had been afraid of loſing them again. Their joy, however, was not general. One ſought and in vain repeated the name of a ſpouſe who had expired in miſery, while others enquired

for

for their children. They received no anſwer, but what a too expreſſive ſilence conveyed; and even thoſe who had the good fortune to recover the objects of their deſire, in what condition did they find them? The greater part, ſtripped of their clothes, had ſcarcely rags ſufficient to conceal their nakedneſs. Their features were changed, and haggard, and their exterior figure exhibited every mark of misfortune and diſtreſs. Theſe people had marched a whole day over burning ſands, expoſed to the ſcorching beams of the ſun, without any other nouriſhment than a few herbs and wild fruits, dragging along their children, who could ſcarcely keep pace with them, and who wept through fatigue, pain, and hunger. Having encamped in the neighbourhood of La Calle, we ordered ſufficient proviſions to be diſtributed among them, but they above all fell upon the water with the utmoſt

avidity.

avidity. They collected themſelves around the well, eagerly waiting for the moment when they could apply their ſcorched lips to the pails which were preſented to them, and they were ſo diſorderly, that many of them had almoſt precipitated themſelves into the pit, though guards were placed round it to prevent confuſion. They paſſed the night in the open air, and next morning, at the break of day, they all ſet out for their tents.

If you judge of this anecdote only from the ſentiments of your heart, you will doubtleſs applaud, my dear doctor, the humanity of the French merchant, and the grateful ſenſations of the Arabs. I ſhould be happy to ſhare in theſe ſentiments, but being an eye witneſs, and beſides well acquainted with the ferocity of the Moors, and the avidity of the trader, I muſt judge in a very different manner. The merchant diſplayed his hu-

humanity becauſe he was then intereſted to do ſo, and becauſe, had he rejected the demand of that plundered tribe, he would have been expoſed to their attacks, and to the danger of having his commerce interrupted. On the other hand, theſe ſame Arabs, notwithſtanding their profeſſions of friendſhip, are become neither more tractable, nor leſs barbarous. Their firſt emotions of gratitude, ſuppoſing them to have been ſincere, were ſoon ſuppreſſed by the original character of the nation, and not long after I was witneſs to ſeveral inſults on their part, which cured me of thoſe prejudices, with which the affecting ſcene I beheld had inſpired me in their favor.

Amidſt theſe ſcenes of horror, what affected me moſt was the misfortune of the two worthy Arab brothers, whom I mentioned in my preceding letter. Having one day repaired to the ſpot

which

which they inhabited, I found it deſerted; and as I knew that they had reſolved never to quit their agreeable retreat, I ſoon gueſſed the truth. I learned indeed that the cruel Ali-Bey had plundered them, and I immediately went to wait upon this Arab Chief, intending to exert all my influence to re-eſtabliſh theſe brothers in their ſolitude; but Ali-Bey, to whom I teſtified how ſurpriſed I was at the robbery which he had ſo long exerciſed, replied, that he acted only by the orders of the Bey of Conſtantine, and that beſides, the Arab hordes upon whom he had fallen, had brought their misfortunes on themſelves, by refuſing to pay the tribute which they owed him. With regard to the brothers of whom I ſpoke, he told me, that they had not been plundered by his orders, and that he knew not what was become of them. Not truſting, however, to the aſſurances of the Chief, I interrogated ſeveral other

Arabs,

Arabs, but no one could give me any account of them. I returned, therefore, to La Calle, much diſtreſſed at the bad ſucceſs of my journey, enquiring every where concerning the fate of my two Arabs, for whom I was ſo much intereſted. I at length learned that they had died of the plague, which ſtill rages among the neighbouring hordes.

I have the honor to be, &c.

LETTER XV.

TO THE SAME.

ALL is now quiet, my dear doctor, upon theſe coaſts. Ali-Bey has put an end to his hoſtilities; but I fear much it is only for a ſhort time. Treaties of peace among the Arabs laſt only until the weaker party are become the more powerful, if not in open war, at leaſt by artful attacks. Cunning, treachery,

treachery, and robbery are all employed, provided they can avenge themſelves, and ſhed the blood of their fellow-creatures. This ſpectacle is as agreeable to their eyes as that of a ferocious animal expiring in ſight of the hunter, by whom he has been wounded. When a perſon, therefore, is ſentenced to death, there is no need of employing an executioner; as ſoon as the fatal word is pronounced, every one ſtrives who ſhall have the honor of giving the firſt blow. The prayers, tears, and frightful cries of the unfortunate object, only render the ſcene more affecting. The tender lamb, ſubmitting with ſilence to the ſtroke of death, is not a victim which the Arabs are fond of ſacrificing; of all kinds of death, that which can occaſion the longeſt and the moſt excruciating pain, is always preferred. Some time ago, a Turk who had deſerted from Algiers, took ſhelter among the

Nadis,

Nadis, with a deſign of going thence to Tunis. The *Nadis* meeting him alone, and without defence, cut off his noſe, ears, arms, and legs, and after enjoying this ſpectacle till the Turk was ready to expire, they diſpatched him with their ſabres. An old Governor of La Calle, whom I ſaw at Marſeilles, aſſured me, that having one day gone to viſit an Arab Chief, in order to treat with him reſpecting the intereſts of the company, the latter ſhewed him a dozen of ſlaves, and pointing to them, ſaid, "Behold theſe "wretches; whoſe head ſhall I order "to be ſtruck off?" really imagining that he was offering him a moſt agreeable entertainment.

Theſe cruel and blood-thirſty men boaſt of an aſſaſſination with as much confidence as if it were an heroic action, and characters are eſteemed in pro-

proportion to the number of murders committed.

To this ferocity of manners is joined the utmoſt degree of vice and licentiouſneſs. They have ſcarcely paſſed the boundaries of infancy, when they give themſelves up to their paſſion for the fair ſex, and this is the leaſt of their diſorders in their amours.

Permit me, my dear doctor, to draw a veil over abominations which I could not mention without horror, and which you I am certain could not read without diſguſt. Marriage among them is nothing elſe but a name. They purchaſe one, two, or three women, according as they are able to maintain them; keep them as long as they pleaſe, and afterwards diſmiſs them without any formality. No people can be more wretched than theſe women. Their huſbands are real deſpots, who exerciſe the moſt abſolute authority

over them, and treat them with the utmoſt contempt.

Impetuous in their deſires, as if withheld by no reſtraint, whatever oppoſes the gratification of them is ſacrificed. The ſon is not afraid to pollute himſelf with paternal blood; a brother not unfrequently becomes the aſſaſſin of a brother; and a wife often dies by the hands of her huſband. Devoted to the moſt ſordid intereſt, the hope of the ſmalleſt reward renders them murderers, and by ſetting a price on the head of every Moor, one might almoſt be certain of depopulating Barbary. Theſe cruel and ſanguinary manners, which one can ſcarcely conceive to exiſt even among *cannibals*, whoſe fondneſs for hunting and ſcenes of blood has determined their character, are very aſtoniſhing amongſt a people, whoſe wants are few, and whoſe occupations are of the mildeſt nature.

The thirſt of gold ſtill encreaſes, and gives additional vigor to the natural ferocity of the Moors. Of that prodigious number of dollars, which is brought by commerce every year into Barbary, not one ever returns; they all remain there, and, what is ſtill more ſurprizing, they are all hid in the earth. Indeed, what other uſe could be made of them by a people, who have neither wants, luxury, nor induſtry, and to whom Europeans can offer nothing elſe but money, in exchange for the corn and wool which they receive from them? Will the Moor employ it to augment his flocks, and the number of his wives and ſlaves? Were he to give the leaſt hint of his being rich, it would not be long before he would be robbed. With his wife and children he would be expoſed to the moſt ſevere torments, in order to make them diſcover their treaſures; but undaunted amidſt their tor-

ture, they would expire rather than diſcloſe what they ſo carefully conceal. If they are plundered during the civil wars, they then have recourſe to their hidden treaſures to purchaſe another flock, to procure new tents, and to redeem their children and wives, when they think they cannot find better, or at ſo cheap a rate. This is the only plauſible motive which the Moors can have for burying their money; and as for the moſt part the huſband alone knows the ſpot where it is depoſited, if he dies, the ſecret dies with him. Thus therefore Barbary contains an immenſe number of dollars, loſt for ever, and the richeſt mine of the country is a mine of *coined ſilver*.

Theſe Arabs are thieves by inclination as much as by cuſtom, and the hope of plundering a traveller of a few trifling articles is ſufficient to endanger his life. It therefore often happens, that

that a meſſenger ſent from one chief to another, when he is obliged to paſs through certain untractable nations, lays aſide his clothes, and puts on ſuch rags as cannot excite their avidity. There are ſome even who travel perfectly naked, with large roſaries hanging from their necks. Theſe inſtruments of devotion make them be conſidered as *Papas* or ſaints, and procure them great veneration. The ſtranger whom they entertain is not much more reſpected; they receive him with friendſhip, ſupply him with food, and ſhelter him in their tents; but they are ſure to rob him as ſoon as they can find an opportunity. A perſon who travels among theſe Arabs, even when his life is not in danger, cannot employ too much care and vigilance to ſecure his property. Thoſe who guard and accompany him, are often the firſt to lay hold of whatever they can ſeize,

if they can do it without being ſeen. He muſt not neglect to put every thing under lock and key, eſpecially during the night. The Moors, under cover of the darkneſs, glide imperceptibly into the tents, and are ſo dextrous, that they never return with their hands empty. It is a good precaution to keep a light or a fire burning during the whole night. Their pleaſure is doubled when they can rob a Chriſtian, ſo inveterate is their hatred againſt us; and on this account the inhabitants of La Calle pay them back in their own coin with intereſt. I have been told that one of them, exceedingly fond of hunting, and an excellent markſman, often uſed to go out alone, and hunt the Moors, as if he had been purſuing birds or ferocious animals; but he generally employed ſtratagem. When he met a Moor, he accoſted him, gave him powder and ſhot, and having

inſen-

inſenſibly gained his confidence, perſuaded him to repoſe himſelf with him in ſome retired ſpot. He then, as if in joke, pulled a piece of bread from his pocket, threw it to a certain diſtance, and while the Moor ran to pick it up, the villain took that opportunity of firing upon him, and hid the body in ſome thicket. In this manner he had diſpatched a great number, and he publicly boaſted of it ſome time before he departed for France, imagining that in his repeated aſſaſſinations he had only uſed the law of nations, to be revenged on the Moors for their hatred and inſults to the Chriſtians.

I have, however, ſeen this hatred of the Chriſtians to the Moors exerciſed with more juſtice. Some time ago, the *Nadis* fell upon our flocks, which were feeding in the neighbourhood of La Calle, and carried off more than an hundred oxen. Being informed of this

robbery, by the ſoldiers ſtationed at the windmill, the alarm is ſpread among the inhabitants; they arm themſelves in an inſtant, and mount their mules and horſes. Marching out in diſorder, they traverſe the fields as chance directed, without knowing where to find the enemy. At length they perceived the *Nadis*, and without waiting to unite themſelves into one body, fired upon them; but they did no execution, and the Arabs fled to the mountains, where it was impoſſible to attack them. They were, therefore, obliged to return to La Calle, very ill ſatisfied with the ſucceſs of their expedition.

The *Nadis*, however, fearing the vengeance of Ali-Bey, who appeared to undertake our defence from a regard to the intereſts of his commerce, and the ancient enmity that ſubſiſted between him and theſe Arabs, brought back, ſome days after, the greater part

of

of the oxen they had carried away, and begged for peace, which was readily granted them, and even upon their own terms; ſo much are people intereſted in preſerving tranquillity for the ſake of commerce. But there is no depending upon their word, and ſince that time we take care to have our flocks protected by ſome ſmall field pieces, which the Moors dread very much. The French flag now is hoiſted, and I confeſs that I love to ſee the ſtandard of my country floating in theſe deſarts.

I have the honor to be, &c.

LETTER XVI.

TO THE SAME.

IN theſe regions of bloodſhed and murder, when I hear from you, my dear doctor, I imagine myſelf tranſport-

ed to the boſom of my country, in the midſt of my friends and relations. Your letters, indeed, awaken thoſe deſires which abſence has not yet effaced, and which no length of time can ever deſtroy. I am not ſurpriſed that you can ſcarcely give credit to what I related in my laſt. I could, however, without offending againſt truth, relate ſomething ſtill more extraordinary. You cannot conceive what manners ſo ſanguinary may produce: I who am upon the ſpot, and who omit no opportunity of diſcovering the cauſe, have not advanced much farther than you. The more I conſider, the more my embarraſſment encreaſes. I collect facts, note down my obſervations, and, when my ideas are once fixed, I ſhall make you acquainted with my ſentiments. Of all the beings in nature, man is the moſt difficult to be known, and the laſt concerning

cerning whom an enlightened obſerver ought to hazard an opinion.

The Arabs follow, in a rude manner, the religion of Mahomet. They intermix it with many ſuperſtitions, and, attached to certain external ceremonies, ſeem to be ignorant of its real ſpirit. They obſerve very ſtrictly the Ramadan, the Beyran, prayer, ablution, and make themſelves be circumciſed; but few of them abſtain from wine, when they can procure it and drink it without being obſerved.

There are ſome who, under the title of *Papas*, wear hanging from their necks chaplets, compoſed of large beads, and who preſide at religious ceremonies, ſuch as prayer, marriages, funerals, &c. but the people can readily diſpenſe with their ſervices. They employ their chaplets, as amongſt us, to count the number of their prayers; and every time they drop a bead from their fingers,

they ſay, *How great is God! There is only one God, and Mahomet is his prophet.* In this exclamation, and raiſing their thoughts towards God, all their prayers conſiſt. Theſe prayers they repeat wherever they may be; on a journey, in the midſt of their labor, and in the ſilence of retirement. They pronounce their words with a ſtrong emphaſis, as if animated by ſome lively ſenſation, and ſtruck with the majeſty and beneficence of the Deity. Their manners, however, are quite contrary to theſe ideas.

Ablution among the Arabs is not obſerved in ſo rigorous a manner as among the Turks. It is ſufficient if they waſh ſome parts of their bodies, ſuch as the arms, hands, feet, viſage, and beard, which they generally do in the morning, in the evening, and after meals. Several of them neglect this practice; but they are more attentive

to

to their prayers, which they every where repeat. Wherever they may be, whether in their tents, or in the fields, they throw themſelves on their knees, cover their heads with their clothes, proſtrate themſelves three times to the earth, riſe up and kneel down alternately, pronouncing each time, "How great is "God! Mahomet is his prophet." The Ramadan, which continues one moon, is the Lent of the Mahometans. During that period they take no food till after ſun ſet; and they even abſtain from water, and from ſmoking. They ſuffer their hair to grow, and neither waſh their clothes, nor ſhave their beards; they even affect to appear covered with filth and dirt. They do the ſame when they loſe a near relation, or when they have the death of any one to revenge.

To the Ramadan ſucceeds the Beyran, which continues ſeveral days. The

Moors

Moors then dreſs themſelves in their beſt clothes, ſhave their beards, and indulge in diverſions and feaſting. Different Douares viſit each other reciprocally, and all enmity ſeems to be forgotten; but only during this feſtival.

I ſhall not enlarge farther, my dear doctor, on the principles of this religion, which is common to all the Mahometans, and of which ſo many others have already ſpoken; beſides, theſe Arabs, who under the empire of the firſt Califs ſeized upon Barbary, are the real Muſſulmen: they were the firſt who received the doctrine of Mahomet. The Turks, deſcended from the ancient Syrtes, in paſſing from the Levant, adopted the religion of the country.

The laws of hoſpitality are held ſacred among the Moors; at leaſt among thoſe who are under the direction of a Chief. The Mahometan ſtranger who arrives among them is received with

apparent

apparent cordiality; he is preſented with *courcouſon*, and is introduced into a tent, to repoſe during the night. Were he the moſt avowed enemy, when he is once admitted into the *douare*, he has ſeldom occaſion to fear treachery. This, however, is not that generous and reſpectable hoſpitality, which formed among the ancient Patriarchs, as well as among the Romans, the ſweeteſt bonds of fraternal friendſhip; which brought together ſtrangers of all countries, and which honored humanity by anticipating their wants. The Moors reſpect the life of their gueſt whilſt he is in their tents; but if they have reſolved to deſtroy him, they wait until he has left the *Douare:* they then maſſacre, without pity, him whom the evening before they treated as a friend. The voice of blood, even in ſuch circumſtances, is not heard; and a brother often becomes the aſſaſſin of a brother,

brother, when intereſt occaſions any diviſion between them.

If the ancient hoſpitality no longer exiſts, I have, however, found ſome reſpectable monuments of it, and ſuch as are well calculated to move the ſoul of the feeling traveller. Amidſt theſe uninhabited deſarts, in dry, ſandy places, at a diſtance from ſprings and rivers, I have often met with ſmall arches, in the form of niches, in the maſon work of which were encruſted the remains of ancient earthen pitchers. Theſe were deſtined to be filled with water, that the thirſty traveller might find in that ſultry climate wherewith to quench his thirſt. Thus the ancients, not contented with receiving a ſtranger, provided alſo for his moſt preſſing wants, in places where otherwiſe he could have found no kind of aſſiſtance. With what joy did I behold theſe valuable monuments of the humanity of the primitive

tive men! In many other remains I beheld nothing but pride and vanity buried under piles of ruins. I beheld the tombs of the great overwhelmed with the wrecks of their own palaces. I for a moment admired ſome reliques of ancient architecture, but I quitted theſe ruins to go and indulge in pleaſing melancholy at the ſight of a monument, which time ought to have reſpected for the honor of humanity; or rather which humanity itſelf ought to have reverenced. What a leſſon is here exhibited for the Arabs of the preſent day, were they capable of feeling it! They are not, however, ignorant of the uſe of theſe water pitchers; for it was from them that I derived my information.

The ſyſtem of predeſtination, ſo generally adopted by all the Mahometans, renders the Moors almoſt indifferent with regard to whatever may befal them. I never heard them complain

of

of their ſituation; each is contented with his own: ſatisfied with the preſent, they forget the paſt, care little for the future, and conſider death as a neceſſary event, to which they ſubmit without murmuring.

Have their flocks and tents been carried away—are they threatened by ſome great danger, perſecuted by their Chief, or driven from their poſſeſſions—amidſt the greateſt misfortunes, they make uſe of no other expreſſion but this, *God will have it ſo.* I have ſeen ſome of them, who, when cited by their ſovereigns to appear before them, and when almoſt certain of being ſacrificed to their avarice, departed with aſtoniſhing compoſure. If any emotion of fear aroſe in their ſouls, the idea of predeſtination immediately produced a calm, and ſilenced the voice of nature. It is alſo to this comforting prepoſſeſſion that they are indebted for that indifference

with

with which they behold the plague exerciſing the greateſt ravages amongſt them. How often have I ſeen them, during this deſtructive contagion, wait for death without the leaſt emotion; diſcharge all the duties of humanity to thoſe who were infected, cleanſe their ulcers, inter the dead, and, without any precaution, put on the clothes of thoſe who had periſhed by this cruel malady. They are not, however, ignorant of the dangers of communication; but they deſtroy every objection by theſe words, *My deſtiny is written: God will have it ſo.*

As far as I have obſerved, the Arabs do not give to predeſtination the ſame extent as we. They apply it only to phyſical events, and ſeldom to moral actions. They believe in free will, and, rather attached to the exterior rites of their religion, give themſelves up to the ferocity of their character, without ſeeming to reflect on the morality of

their

their conduct. Hence ariſe a multitude of falſe deductions and contradictions, which are not ſurpriſing in a nation equally rude and ignorant; and hence thoſe numerous errors in the relations of travellers who have reſided only for a ſhort time among theſe people, whoſe manners they wiſhed to deſcribe. Whoever, for example, newly landed upon theſe coaſts, ſhould advance towards the infected tents; whoever ſhould have ſeen, as I, the father of a family diſtribute, without a tear, to his wives and children the cloth which was to wrap up their bodies after death, and the latter receive it with a Stoic tranquillity, would undoubtedly imagine himſelf tranſported into a ſociety of philoſophers; eſpecially if he ſhould be preſent at the feſtivals, dances, and public marks of joy, which they exhibit amidſt the ravages of the plague. What would he think on ſeeing a ſon diſcharge towards

wards his father the laſt duties of humanity, and, without conſidering the danger of contact, take the clothes from his body, waſh it with care, and commit it to the earth with his own hands?

Such actions among us would be conſidered as heroic. Among the Arabs, however, they are only the conſequences of their ſyſtem. To undeceive them on this head would be deſtroying their tranquility amidſt the deſpotiſm and continual alarms, which oppreſs them. This ſyſtem in our religion would open a door to every crime, by depriving us of moral liberty; but among the Mahometans it produces reſignation to the will of the Supreme Being, and is attended with no other inconvenience than that of making them neglect thoſe precautions which are neceſſary to guard them from phyſical evils. Dangerous in the religion of Jeſus Chriſt, it is become

become a maſter-piece of policy and philoſophy in that of Mahomet. It differs little from that reſignation to Providence enjoined by Chriſtianity; but it is ill underſtood, and carried too far among the Mahometans.

It is alſo from the principles of their religion that the Arabs have a kind of veneration for idiots, whom they conſider as ſaints, and as privileged beings favored by Heaven. I found one at the Douare of Ali-Bey, who was perfectly naked; he entered with freedom into all the tents, and preſented himſelf before the women without giving the leaſt offence to their huſbands. To ſtop him, or to treat him with rudeneſs, would have been an action worthy of puniſhment. He could go and eat wherever he choſe, and no one refuſed to give him what he wiſhed for. Ali-Bey himſelf endured his importunities and familiarity

liarity with a moſt aſtoniſhing complaiſance.

I have the honor to be, &c.

LETTER XVII.

TO THE SAME.

THE ravage which the plague occaſions in this country, my dear doctor, is ſo great, that amidſt theſe melancholy deſarts I ſcarcely meet with any thing but graves; and inſtead of perfumes, my noſtrils are aſſailed with the effluvia proceeding from dead bodies buried at a very ſmall diſtance from the ſurface of the earth. Theſe diſmal remains of the ſpoils of humanity, depoſited here and there in this ſolitary country, throw a gloom over my imagination, and preſent it with nothing but a picture of our deſtruction.

Theſe

These Arabs, who set so little value on the lives of mankind, respect their remains, and take the utmost care of their interment: the want of it they consider as one of the greatest misfortunes that can happen; and in the present desolation they die with composure when they are certain of leaving some one behind them to bury them. The severest punishment, therefore, among them, is to be cut to pieces, and thrown to the dogs. Their funeral ceremonies, as far as I have had an opportunity of observing them, are as follow:

Scarcely has an Arab breathed his last, when his body is carefully washed; after which it is wrapped up in a winding sheet of white cloth, reserved by the Arabs for that purpose. This cloth is manufactured in the towns of Arabia; but they set a much higher value upon that which is brought them by pilgrims from

from Mecca, and which has been bleſſed by the principal Iman. This benediction is expenſive, it is true; but the ſingular favors annexed to it make them forget what it coſts.

As ſoon as the dead body is purified, it is placed upon a kind of litter, and is carried to the place of interment, either on horſeback, or by the friends and relations of the deceaſed. While the men are employed in digging the grave, the women ſquat down in a circle around the body, which they feel and uncover, and afterwards converſe together with much indifference; but every now and then they break off their diſcourſe, to give vent to their lamentations, to aſk the body queſtions, and to beſeech it in the moſt earneſt manner to return again, and to take up its abode amongſt them. "Why," ſay they, "haſt thou quitted us? Did we "not prepare thy *courcouſon* well? Alas!

"ſhall thy children then behold thee "no more? At preſent, ſince thou haſt "plunged them in ſadneſs and woe, "nothing remains for them but to "ſigh and to weep. Ah! return again "with us; nothing ſhall be wanting "to thee. But thou heareſt us no "more; thou no longer giveſt an an-"ſwer to our words; thou heareſt "only our ſighs," &c. and other expreſſions of the ſame kind, which I have often made the Arabs tranſlate to me, whilſt I was aſſiſting at theſe mournful ceremonies. Theſe diſmal lamentations, which diſplay a natural and pathetic eloquence, would have a powerful effect in moving the hearts of the ſpectators, did they not ſee theſe very women, a moment after, throw aſide that external appearance of the deepeſt grief, talk and laugh together, and afterwards return to their former wailings.

During

During theſe tender complaints they tear their hair, and open the veins of their temples with their nails, while the blood trickles down, mingled with their tears, and exhibits an appearance of the deepeſt deſpair. When the grave is finiſhed, the body is depoſited in it on its ſide, and with the face turned towards the eaſt. One of their *Papas* puts into its hands a letter of recommendation to Mahomet; after which a kind of arch is formed over it with branches of trees, in order that the earth may not touch it. When the grave is covered with earth, other branches of trees are laid over it, and a quantity of large ſtones, to prevent ſavage animals from devouring the body in the night time. In the middle of the ſtones an opening is left, where they depoſit earthen veſſels, and other family utenſils; but this is only done to Arabs of a certain rank. Be-

fore they quit the grave, they erect in the middle of it a kind of funeral flag, which is generally a piece of the clothes of the deceaſed fixed to the end of a ſtick. When the ceremony is finiſhed, each returns home with the greateſt tranquility, and without ſhewing in their exterior appearance any ſigns of the melancholy duty which they have been diſcharging.

The neareſt relations and friends of the deceaſed go, from time to time, to viſit his tomb. They remove ſome ſtones from it, and in part uncover the body, to ſee that the perſon has not returned to life; and when the ſmell convinces them of the contrary, they renew their wailing and lamentations, as above deſcribed. Some ſcatter a little lime over the ſtones, to make this rude tomb look ſomewhat brighter. On every holiday the Arabs go in crowds

crowds to viſit the tombs of their dead, and to bedew them with their tears.

This ceremony, with which I was not acquainted, put me one day in a dreadful fright. Having gone out with my ſervant in ſearch of plants, among the rocks near La Calle, at a time when we were at war with the Nadis, I was ſuddenly alarmed with the report of two fuſees, and a confuſed noiſe of warlike inſtruments, mixed with tumultuous cries. I immediately mounted on the top of a high rock, and perceived at a diſtance a great number of Arabian horſemen, who were advancing on a full trot amidſt a cloud of duſt, and directing their courſe towards the ſpot where I ſtood. They had diſplayed the ſtandard of Mahomet, and this military appearance terrified me to ſuch a degree, that I gave myſelf up for loſt, imagining them to be a troop of the Nadis. Not being able to re-

turn to La Calle without running the riſk of being ſeized by theſe horſemen, I reſolved to hide myſelf in ſome thick buſhes, though with little hopes of remaining ſafe in a retreat, which two hundred men, ſcattered here and there, might have eaſily diſcovered. When theſe Arabs were near enough to be diſtinguiſhed, my ſervant aſſured me that they were Zulmis, a people among whom I had often reſided, and that he knew many of them. Emboldened by this diſcovery, we ſallied forth from our retreat, and having gone to meet them, they immediately knew me, and told me that they were on their way to a moſque, at a little diſtance, to celebrate the feſtival of the Beyran, and to viſit the tombs of the dead. Overjoyed at being ſo agreeably diſappointed, I left them to diſcharge their religious duties, and continued my botanical reſearches,

reſearches, which this falſe alarm had interrupted.

The Arabs, as is cuſtomary among us, pay reciprocal viſits, in order to condole with one another. When any of them has loſt a relation, all his friends and neighbors go to viſit him. The men viſit the men, and the women do the ſame to thoſe of their own ſex; and on the firſt interview both parties begin to weep, and to ſend forth loud and lamentable cries. Theſe cries are proportioned to their dignity. When a perſon mourns for a ſuperior, he howls with all his might; for an equal, his noiſe is not quite ſo loud. Chiefs give vent only to a few ſighs, unleſs it be for another Chief. All this is generally preſcribed. A moment after, their joy is renewed, and they think no more of their mourning, unleſs a ſtranger arrives, with whom they muſt again commence their howlings. Theſe cere-

monies are not confined to one viſit; they are repeated during eight days or a fortnight, and ſometimes much longer. When they are informed of the death of an Arab, in a *douare* where any of the relations of the deceaſed reſide, men, women, and children, all immediately begin to howl as loud as they poſſibly can. The dogs, too, frightened by their horrid din, join in chorus; but their grief is ſoon allayed, and tranquility is again reſtored.

In cities, thoſe of them who are devout, conſider it as a very great act of religion to convey the dead to the grave. If they ſee a funeral paſſing, they inſtantly quit their occupations, and take the places of thoſe who carry the coffin, until they are relieved by others. The honor of interring the dead is not entruſted to mercenary hands; it is the duty of the neareſt relation. Fathers inter their children,

children

children their parents, and thus in order, according to the degree of relationſhip. One or more *Papas* always aſſiſt at theſe ceremonies, who ſing or recite ſome verſes of the Coran, and give the deceaſed a recommendatory epiſtle to the holy prophet.

LETTER XVIII.

TO THE SAME.

YOU deſire to know, my dear doctor, if there are ſtill any celebrated phyſicians amongſt a people who produced the fathers of medicine. It will be eaſy to ſatisfy you reſpecting this queſtion in a few words. The Arabs are acquainted with no other phyſician than nature, and with no other remedies, but thoſe which are preſcribed by ignorance and ſuperſtition. This na-

tion, which formerly gave birth to ſo many men able to cure the ills of humanity, is even ignorant of its former ſplendor, and has reſigned to other nations the lamp which it firſt lighted. It is rather from ignorance than contempt, that the Arabs in their maladies, have no recourſe to medicine. The European phyſicians, who happen to be amongſt them, are very well received; and this character is the only thing that can make them reſpect the life of a ſtranger: they are then humane only for themſelves, and perſonal intereſt makes them forget the natural ferocity of their temper. What is very ſingular, is, that theſe men, who are often not ſenſible of their being indiſpoſed when they are really ſo, become ſick, at leaſt in imagination, when they ſee a phyſician: eager to receive his aſſiſtance, and fearing to let ſlip the opportunity, they examine their health ſo ſcrupulouſly,

louſly, that there are few of them who do not think themſelves under the neceſſity of taking phyſic, were it only by the way of a preventative. Not daring to decide themſelves, whether they are well or not, they preſent their arms to the phyſician, that he may feel their pulſe; and they can ſcarcely believe his deciſion when he aſſures them that they are in good health. They have ſo much confidence in letting blood, that the healthieſt think they have occaſion for this operation, which they conſider as an univerſal remedy. For want of a ſurgeon they often bleed themſelves, by a proceſs which undoubtedly would be very terrible to thoſe delicate people who faint at the ſight of a lancet.

The perſon who is about to perform the operation begins by binding a bandage round the neck of his patient, ſo cloſely, that he is almoſt ſtrangled.

When the veins of the forehead appear ſwelled, by the blood checked in its circulation, the operator makes four or five inciſions with a razor, and in a moment the patient's face is covered with blood, the effuſion of which is aſſiſted by rolling a cylindric bit of wood over the inciſions. Sometimes the Arabs bleed themſelves in the feet, but always by purſuing the ſame method. When the operation is finiſhed, they waſh the wounds, apply to them a little clayey earth, ſoftened in water, and bind them up with a handkerchief. This operation does not prevent them from immediately following their uſual occupations. To this, my dear doctor, is all the medicine of the Moors confined, if you except a few particular remedies, preſerved by tradition, and adminiſtered with a certain mixture of ſuperſtition. They have much faith, alſo, in amulets and

and taliſmans, which are given them by the *Marabous*.

The Moors, it is true, are not acquainted with that multitude of diſorders, which are the conſequence of our luxury and intemperance. Thoſe to which they are moſt ſubject ariſe from their exceſſive filthineſs, from the marſhy places which they inhabit, from their exceſſes with women, or from the badneſs of their food. Theſe are cutaneous diſorders, intermittent or putrid fevers, rheumatiſm, and waſting of the humors and blood. The Arabs who inhabit the coaſts are ſubject to the venereal diſeaſe, which they call the *malady of the Chriſtians*, and which the latter indeed brought with them from Europe. They uſe no remedy for it. A corrupted maſs of blood flows in their veins till the end of their days, and this blood gives birth to their children,

children, unhappy victims to the debauchery of their fathers.

It muſt, however, be allowed, that this malady, on account of the pure air which the Moors continually inhale, the ſimplicity of their nouriſhment, or the effects of their climate, never occaſions ſuch horrid ravages among them as it often occaſions in Europe.

At continual war with one another, the Arabs are much expoſed to gunſhot wounds, and to fractures; but they leave them entirely to nature. Some cure, and others preſerve, natural ulcers, which they retain during life. But if the Arabs do not derive the ſame aſſiſtance from medicine as we, they do not feel its inconveniencies: their imaginations are not frightened by the deciſions of a phyſician, and the various medicines with which the apartments of our ſick are furniſhed, neither offend their ſight, nor damp their courage.

As

As it is not neceſſary on account of religion, or of their civil affairs, that they ſhould be forewarned of their laſt hour, they expire without thinking on death. As long as they can move, they walk; if they cannot, they remain in one ſpot, ſtretched out on the earth, without ever pulling off their clothes. If the ſick perſon foreſees his laſt moment, he turns his face towards the eaſt, and dies calmly, recommending himſelf to Mahomet.

I have the honor to be, &c.

LETTER XIX.

TO THE SAME.

SOME days ago, my dear doctor, I embarked with a deſign of going to Collo, which is ſituated on the coaſt, at the diſtance of eighty leagues from Algiers. The accounts which I received

ceived of the beauty of the country, of the antiquities it contains, and of ſeveral other particularities, had inſpired me with a ſtrong deſire of viſiting it, and of taking advantage for that purpoſe of a building belonging to the company who were going there to trade. All that had been told me concerning the ferocity of the inhabitants, and the difficulty of penetrating into the country, could not make me abandon my deſign. Contrary winds having compelled us to ſtop at Bonne, I went on ſhore, but firmly reſolved to embark again, as ſoon as the wind ſhould become favorable. The dangers, however, of this enterpriſe were confirmed in ſuch a manner, and ſo clearly demonſtrated to me, that I was forced, with much reluctance, to abandon it. The veſſels indeed, which touch at Collo for the ſake of trade, muſt always be upon their guard; they muſt ſubmit

to

to the groſſeſt inſults from the inhabitants, and the crew oftimes dare not venture to land, but under cover of the night. They haſten to take on board their lading of hides, and other articles depoſited in the houſe of the company's agent, and to remove, as faſt as they can, from a country where the men are more to be dreaded than wild beaſts.

You will no doubt be ſurpriſed, my dear doctor, that the lives of men ſhould be thus expoſed, by continuing to trade with ſo untractable beings. But what hazard will not people run to encreaſe their riches! The precautions which the company's agent is obliged to take for his own ſafety, make one ſhudder, and are a ſufficient evidence of his dangerous ſituation. With a caſhier and a few domeſtics, he inhabits a houſe which receives no light, but from very ſmall windows at the tops of the walls, and the ſhutters of theſe, as well as

thoſe

thoſe of the doors, are ſtrongly ſecured with iron. Theſe gentlemen with their ſervants keep continual guard night and day, but diſagreeable accidents ſometimes happen, notwithſtanding their precautions. The Arabs in the night time have mounted upon the roof, removed the tiles, made a hole to put their muſkets through, and killed or wounded the perſon upon guard. They once carried their fury ſo far, as to ſet fire to the four corners of the houſe, and burn the agent with all his people. Mr. Hugues, the company's preſent agent, has been inſulted times without number, and ſome years ago he received a wound in the cheek from a muſket bullet, which, however, he had the good fortune to get cured. Having attempted to depart, the Arabs oppoſed him, and his ſucceſſor having made his appearance, they received him ſo ill, that he had only time to get on board

ſhip

ſhip again. After theſe accounts, which were confirmed to me even by Arabs of the country, who had retired to Bonne, I reſolved to proceed no farther than that city.

A memoir which Mr. Hugues had the complaiſance to ſend me reſpecting Collo, left me no room to regret that I had not been able to accompliſh my intended voyage. No perſon is better qualified than that gentleman to give an exact deſcription of this country. He has lived in it for ſeveral years, and by his ſituation he is obliged to keep up an intercourſe with the inhabitants, whoſe villainy and injuſtice he has often had occaſion to experience. I here ſend you the memoir ſuch as I received it. I entertain no doubt that it will prove as intereſting to you as it has been to me, and you will agree with me, that it is much to be wiſhed that all thoſe who reſide in foreign countries,

tries, were as careful obſervers as Mr. Hugues, and that they would communicate their ideas with the ſame clearneſs and preciſion.

" The country properly called Collo, " is a ſmall valley, in which there are " an hundred and fifty ill built houſes, " conſtructed of clay and earth, and " conſiſting of only one ſtory. They form " four villages, diſtant about four hun- " dred paces one from the other, and " have been inhabited for more than ſix " hundred years by Moors collected from " different nations of the mountains. " Theſe villagers have each a particular " name. The firſt, and that which is " fartheſt from the ſea, is called *Kerkaide*, " or the land of *Kaide*. The ſecond is " named *Azoulin*, from the name of the " nation by which it is inhabited; the " third *Berdtouille*, or the *Long land*; " and the fourth *Jarde*, after the name " of the mountain at the bottom of

" which

"which the village is built. The laſt "is neareſt the ſea, and it is there that "the caſtle, containing a Turkiſh gar-"riſon, and the factory of the Royal "African Company, are ſituated.

"Collo is defended on the eaſt by an "immenſe road for ſhips, which is "open to the north, and the north-eaſt; "on the ſouth by barren mountains, "and on the weſt by the ſentinels and "allies of the people of Collo, in the "time of war. On the north it is "bounded by a ſmall gulph, called in "the language of the county, *Baavensè*, "or the *ſea of women*.

"The air of Collo is healthful and "temperate; but the ſoil of the valley "is dry and barren. A great many "fruit trees are however ſeen here, "which, either for want of cultivation, "or on account of the quality of the "ground, produce only inſipid fruit, "which never come to perfection. The

"moun-

" mountains even, which encircle the
" country, produce nothing but ſome
" ſhrubs, and a very few plants.

" The people of Collo not being able,
" on account of the ſmallneſs of their
" territories, and the bad quality of the
" ſoil, to procure, by agriculture, enough
" to ſupply the wants of animal life,
" they carry on a trade in ox hides,
" which they purchaſe, at a cheap rate,
" from the mountaineers, and ſell, often
" at an extravagant price, to the com-
" pany's agent. Beſides this, with flax
" brought them from Algiers, they
" manufacture a common ſort of cloth,
" which they ſell to the mountaineers,
" or exchange for corn, butter, oil, and
" often for hides. Some of them, who
" are more active, carry ſalt, butter,
" oil, walnuts, and dried figs to Tunis,
" or Algiers, and bring back ſtuffs for
" their dreſſes, and ſalt, which ſerves

" to

" to ſalt their hides, until they can find
" an opportunity to diſpoſe of them.

" Ancient wells, ſtill in excellent
" condition, an old caſtle, and a quan-
" tity of ruins, clearly ſhew that this
" country was inhabited before the arri-
" val of the Moors; and what induces
" one to believe that the Romans had
" formed here a conſiderable eſtabliſh-
" ment, are the inſcriptions obſerved
" on large white ſtones, that, apparently,
" have ſerved as a frontiſpiece to ſome
" temple. The words *Neptuno*, *Jovi*,
" may eaſily be diſtinguiſhed. There
" are alſo ſeveral other inſcriptions, on
" different ſtones, with the letters re-
" verſed; but theſe cannot be read.

" The government of Collo, in its
" form, is nearly the ſame as that of
" other places which are ſubject to Al-
" giers. An Aga, or commandant, is
" at the head of the military depart-
" ment. This perſon has under him

" four

" four officers, who compoſe the *Divan*,
" or *Council*, and a certain number of
" ſoldiers, relieved every year, in the
" month of May, by new troops ſent
" from Algiers. This militia is in-
" tended to keep the people of Collo
" in their duty, to protect the Chriſtians
" who are engaged in commerce, and
" to oppoſe any attempt that might be
" made againſt Collo by the enemies
" of Algiers. This military govern-
" ment is compoſed only of Turks.

" The civil government is in the
" hands of two *Kaides*, and ſeven prin-
" cipal Moors, diſperſed throughout
" the four villages. They have no au-
" thority over the people of Collo, and
" content themſelves with the titles
" annexed to their offices. They treat
" only of peace or war with the na-
" tions of the mountains, and hinder,
" or permit, a trade to be carried on, in
" hides, between the Chriſtians and the

" *Cabailes*,

" *Cabailes*, when they will not, or can-
" not, for want of money, purchaſe theſe
" goods themſelves, in order to ſell
" them at a higher price when the
" company export. Theſe *Kaides*, or
" *Schieks*, who are themſelves the great-
" eſt raſcals in the country, have neither
" power, nor even a deſire to check
" villainy and injuſtice, which tri-
" umph here with impunity. Supe-
" rior ſtrength, and the muſquet, de-
" cide all differences. When their Aga,
" or the Divan, take it into their heads
" to reſtore good order, the garriſon
" ſeldom return to Algiers, without
" leaving ſeveral ſoldiers dead behind
" them. On this account they have,
" for many years, contented themſelves
" with living on their pay, and, without
" quitting the caſtle, have left the people
" of Collo to enjoy, in ſafety, a liberty,
" which, almoſt every day, occaſions the
" greateſt diſorders. Impunity has multi-

"plied every crime, and, without exag-
"geration, has rendered theſe people
"the moſt worthleſs of mankind.

"The environs of Collo, though
"very mountainous, are nevertheleſs
"agreeable, and notwithſtanding the
"little trouble which the Moors take
"to fertilize the earth, valleys and
"plains may be ſeen covered with
"cattle, and abounding with wheat,
"barley, black millet, &c. Theſe moun-
"taineers bring to the company's fac-
"tory a little cotton, oil, honey, and
"great quantities of wax.

"On the north ſide of Collo there
"are two rivers which croſs a plain,
"about three leagues in length, and
"diſcharge themſelves into the gulph
"that forms the road of Collo. The
"largeſt, three leagues from its mouth,
"is navigable for boats. This country
"is very fertile, and the Moors here
"are much milder, and more civilized,

"than

" than thoſe of other parts of Barbary.
" Thoſe who live towards the eaſt are
" like real ſavages. Their territories
" are almoſt entirely barren, and pro-
" duce nothing but barley, black mil-
" let, oil, reſin, pitch, and a number of
" ſmall apes without tails, which deſtroy
" great part of the crops. To preſerve
" them, the inhabitants are obliged to
" watch night and day, from the mo-
" ment the ſeed is ſown till the end of
" harveſt, in order to drive away theſe
" animals. Theſe barbarians might de-
" rive great advantages from their tim-
" ber, which is very proper for build-
" ing, and found in great plenty, were
" not their natural diſpoſition an invin-
" cible obſtacle to any enterprize they
" might undertake for cutting down
" their beautiful trees.

" All the nations, to the diſtance of
" ten leagues around Collo, are inde-
" pendent. The Bey of Conſtantine,

" with all his forces, has not yet been
" able to ſubject them to his authority.
" Several of them have not even a chief
" to govern them. They are always at
" war with one another. The Moors
" are of a ſwarthy complexion, ugly,
" cruel, and ignorant, and go conti-
" nually armed. They appear always
" with their heads bare, and they ſcarce-
" ly know that they are Mahometans.

" The people of Collo in general are
" fair, ſtout, and robuſt. They never
" go out of their houſes unleſs when
" armed with a muſquet, piſtols, and a
" ſabre; and moſt of them die by the
" effects of theſe inſtruments of de-
" ſtruction, for they are always at war
" with one another. They are all,
" without exception, lazy and glutton-
" ous, cruel and inhuman towards ſtran-
" gers, great robbers, traitors, deceitful,
" laſcivious, vindictive, flatterers, and
" fond of being flattered themſelves;
" proud,

"proud, greedy of honors, ſuperſtiti-
"ous, hypocrites, and, in a word, ad-
"dicted to the moſt abominable vices."

From the ſpecimens of mineral ſub-ſtances which Mr. Hugues has ſent along with this memoir, it appears that there is abundance of rock cryſtal in the fiſſures of the rocks near Collo, and there muſt alſo be very rich copper mines in the neighbourhood.

I have the honor to be, &c.

LETTER XX.

TO THE SAME.

THE more I traverſe this country, my dear doctor, the more my ideas are exalted, by ſurveying thoſe ruins which I meet with at every ſtep. What the barbarian treads under foot with indifference, I contemplate and admire. They are only, it is true, like

the fragments of a ſkeleton, but this ſkeleton ſtill announces the ſtrength and power of the body which it ſupported. Theſe melancholy ruins, to the eye of ignorance, preſent nothing but broken ſtones, thrown together in confuſion; but, to the philoſophic obſerver, they recal the remembrance of thoſe who cut them. To the imagination, they exhibit a proud and powerful city, where briars and thorns now abound; and they ſhew that an enlightened and poliſhed people cultivated the arts and the ſciences, in regions now inhabited by brutal and ferocious men. Every thing I behold paints in ſuch lively colors the ancient ſplendor of the Romans, and I review ſo well what I have read, and what has been told me, that I imagine myſelf to be a Roman returned to life, in order to weep over the ruins of my former country. Pardon theſe reflections, which ariſe in my

my mind, perhaps, too often; but how is it poſſible not to ſpeak of what continually ſtrikes one's eyes? I write this letter from the ruins of the ancient Hippo. Seated on the top of an old wall, I think myſelf, for a moment, loſt in a crowd of hearers, near enough to diſtinguiſh the eloquent and perſuaſive voice of the great Auguſtine; but the illuſion does not long continue. I ſoon find myſelf alone, and ſurrounded by ruins. In the room of Chriſtians, conducted to virtue by the ſublime exhortations of their biſhop, I behold only a race of worthleſs and perverſe men, who hold the name of *Chriſt* in abomination.

Hippo was very beautifully ſituated in a delightful plain, at the bottom of a fertile hill, between two rivers, and at the diſtance of half a league from the ſea. Of this ancient city very little remains. The firſt object that ſtruck

my view, was ſome arcades, the elevation and grandeur of which beſpoke a conſiderable edifice; in all probability they belonged to a church: this is the common opinion. Some diſtance thence ſtands another building, much more entire. By the Chriſtians who frequent this country, it is ſuppoſed to have been St. Auguſtine's convent. It conſiſts of a double vault, exceedingly ſtrong, ſupported by eight arches, built of large bricks, about an inch in thickneſs; but it is eaſy to perceive that this pretended convent was nothing elſe but ſome beautiful ciſterns. Square openings in the roof, and the remains of conduits in the form of gutters, which one would at firſt take for galleries; the form, the ſolidity and every thing in the building, all confirm the ſame idea. I found ruins of the ſame kind, but much ſmaller, at ſome diſtance thence. It appears to me very

very probable, that Hippo extended as far as the banks of the river *Seibouſe*, the mouth of which is oppoſite to the town of Bonne. In walking along the ſhores of this river, I diſcovered the veſtiges of an ancient quay, built in Moſaic work, with ſmall red bricks, an inch and a half in breadth, and one in length, joined by a kind of cement, the hardneſs of which characteriſes the works of the Romans. In this place the highway is broad, ſmooth, very beautiful, and continues the ſame for half a league. It has remained in this ſtate ſince the time of the Romans, for the Arabs know not what it is to have highways: thoſe obſerved in the country are the works of its ancient inhabitants.

Though Hippo was never famous, but on account of its being governed by one of the greateſt teachers of the church, it might nevertheleſs, by its ſituation,

have become one of the richeſt and moſt commercial cities in Numidia. On all ſides it was ſurrounded by fertile plains, rich paſtures, delightful hills, and orchards abounding with all ſorts of fruits; beſides this, the ſea preſented to the inhabitants the means of exchanging with the people of Europe their ſuperfluous corn, wool, wines, &c. for ſuch things as they might find more neceſſary. The river *Seibouſe*, which waſhed the bottom of its walls, is broad and beautiful; but it is ſo choaked up with ſand, that it is not navigable except for large boats or Turkiſh *ſandals*; with a little care, however, it might be rendered much fitter for the purpoſes of navigation, and be converted into an excellent harbour. From the ruins, it appeared to me that there had formerly been one which the ſand had filled up. The ground on which the ancient Hippo ſtood,

is

is at preſent divided into beautiful gardens, encloſed by hedges of the Barbary fig tree,* the fruit of which is refreſhing, but rather inſipid. The fig, the olive, the jujub, the orange, the lemon, and the carob tree, with the vine and the medlar, are cultivated here with great ſucceſs, and at a diſtance form the ornament of the fields.

The ancient Hippo has been replaced by the town of Bonne, built on the banks of the ſea, at the mouth of the river *Seibouſe*. This place is ſurrounded by a very good wall, defended by a fortreſs on the borders of the ſea, and by a caſtle of ſome ſtrength, erected by Charles V. when he took the town in 1535. The ſtreets of Bonne are extremely narrow, dirty, encumbered with mud, without pavement,

* Cactus Opuntia.

and always filled with naſtineſs and cow dung.

The houſes are of a ſquare form, and conſiſt of only one ſtory. The windows all look into the court, and on the outſide there are only a few ſmall ſlits, half a foot in breadth, which render the ſtreets much more diſmal: the jealouſy of the orientals is the only architect which they conſult.—Inſtead of roofs, the upper parts of the houſes are formed into a terrace. All the houſes are conſtructed of a kind of white ſtone, over which is laid a coat of plaſter, which produces an uniformity far from being agreeable, and very prejudicial to the eyes. The inner apartments are furniſhed with mats or tapeſtry, according to the ſituation of each individual. The walls are white, and have no ornament whatever; but people of rank decorate them with fuſees, piſtols, and other arms

uſed

uſed in the country. At Bonne there are two moſques, ornamented with *minarets*, that is to ſay, pyramids, like our ſteeples, from the tops of which the *Papas* call the people to prayer three times a day; for theſe Mahometans are not acquainted with the uſe of bells. Thoſe who perform this duty, call out three times at the hours of prayer, *How great is God! Mahomet is his prophet! Come all ye faithful; come to prayer.*

The Moors at Bonne differ little from thoſe of the mountains: their manners and dreſs are the ſame; but they are more active, and more at their eaſe. The negroes here are ſlaves, but they are well treated. The Turkiſh garriſon, though not numerous, keep the inhabitants of Bonne in awe: there is not one of them but trembles at the ſight of a Turk. This town is governed by a *Kaide*, appointed by the Bey of Con-

Conſtantine, who receives from him an annual tribute. Though the Moors are far from being induſtrious, and though they are fond of repoſe, there are at Bonne workmen of every kind for the uſeful and neceſſary arts: they manufacture blankets, tapeſtry, horſe-ſaddles, &c. In the *Bazar*, or market, may be ſeen people who ſell different kinds of proviſions.

During the time I reſided at Bonne the Moors celebrated the return of the new year, which was uſhered in with entertainments conſecrated to joy and pleaſure. On the evening before new year's day, as well as upon every other grand feſtival, thoſe who are appointed to invite the people to prayer from the tops of the minarets, call out much longer, and with a louder voice than at other times, as grand ſolemnities are announced among us by a greater number of bells.

The

The extravagant follies to which the Moors give themſelves up at that ſeaſon, though different, have ſome reſemblance to thoſe of our carnaval. The commoneſt farce conſiſts in ſpreading out a lion's ſkin over the ſhoulders of four Moors, concealed under a large carpet, which reaches down to their legs. This fantaſtic lion has a long chain about his neck, and is led by a Moor. Several others play on a tabor and flute, whilſt the lion and ſome dancers perform very groteſque dances: others cover themſelves with the ſkin of a camel inſtead of the ſkin of a lion. In this diſguiſe they enter every houſe to which they can find acceſs, followed by a crowd of the populace, and above all children, who bear in their hands the figures of a camel and a lion. They receive ſome pieces of money from every perſon in whoſe houſe they have exhibited their dances; but

but to procure leave to traverſe the city thus in diſguiſe, it is neceſſary to pay a certain ſum to the *Kaide*.

At Bonne there are ſeveral Jewiſh families, who are very much deſpiſed, and oppreſſed by taxes and ſervices. One Friday evening I went to ſee their ſynagogue at the hour of prayer. It is ſmall and ill built. I was much ſurpriſed to find Moors in it. I at firſt thought that they had come to this place of worſhip through curioſity, but I was informed, that they had gone thither with confidence and devotion, to obtain a cure for their diſeaſes, and to procure fruitfulneſs or ſucceſs to their undertakings. I could hardly conceive that there were people ſo groſsly ignorant. It was, however, confirmed to me by a pretended miracle, equally admitted by the Mahometans and the Jews, which my interpreter related

related to me, and which he himſelf ſeriouſly believed.

"When the Jews built the ſynagogue, "they ſaw," ſaid he, "the book of the "law floating a long time on the ſea; "oftimes it would approach the ſhore, "but whenever a Muſſulman attempted "to lay hold of it, a wave immediately "ſweeped it away, and carried it back "to the ocean. This phenomenon "continued for ſeveral days, and no "one was able to explain it; but ſome "Jews, who were witneſſes of it, knew "the book of the law, and having "ſeized it without difficulty, depoſited "it in their ſynagogue." You ſee, my dear doctor, that ſuch a people *cannot be converted* even with miracles. This is one concerning which they entertain no doubt, and yet they are no leſs perſuaded, that they ſhall live after this life *with blue eyed Houris, ſtretched out on beds of roſes*, whilſt the Jews and the

the Chriſtians *will be extended upon burning coals.* This is the burthen of a ſong which all the children have in their mouths when they ſee a Chriſtian.

In my dreſs, being half an European, and half an Arab, and exhibiting a very grave appearance externally, I was taken by the Jews for a Rabbi in diſguiſe, and my interpreter, whom they interrogated, confirmed them in this opinion. They imagined I was come to ſee whether they wanted any thing in their ſynagogue, and full of this idea, they ſhewed me every part of it with the utmoſt minuteneſs; but indeed the whole was ſoon ſurveyed. Their ſynagogue makes as mean an appearance as their perſons. Whatever riches they might diſplay in it, would ſoon be carried away. Half a dozen lamps, like thoſe in our churches, give light to this temple, in which I felt the moſt lively emotions, when I

called

called to mind the religion of Moſes, David, and Solomon.

Lately I went to the baths, which are generally uſed among the Mahometans, both in Barbary and Turkey. At firſt I was made to enter a large veſtibule, where I quitted my clothes, and put on a double ſheet or blanket. In this dreſs I was conducted into the firſt hall, the heat of which, though moderate, had nearly ſuffocated me on my entrance. After remaining here ſome time to familiariſe me gradually to a warmer atmoſphere, I paſſed into the hall containing the baths. In this apartment my reſpiration was ſo impeded by the heat, that I wiſhed to leave it, but my lungs became inſenſibly accuſtomed to it. A copious ſweat poured down from all parts of my body; upon which I laid aſide my covering, and ſtretched myſelf out on the pavement. A Moor immediately approaching,

ing, threw ſome pail-fulls of warm water over my body, and began to rub my ſkin, and to preſs it all over, in order to free it from the ſmalleſt particle of filth, making me afterwards aſſume various forced attitudes; and putting his knee on my breaſt, he cauſed all the joints of my arms, legs and thighs crack: my reins and the vertebræ of the back were not ſpared. Had I not received previous information, I ſhould have been afraid that he would have diſlocated ſome of my limbs; but I admired the dexterity with which he bent and turned me in all directions, without expoſing me to the leaſt pain. Having left me to repoſe for ſome minutes, he returned a little after, bringing in his hand a coarſe cloth, with which he rubbed my whole body, exactly in the ſame manner as a groom does a horſe. It is aſtoniſhing how much the ſkin is freed from dirt by this

this operation. After this friction, and ſome new lotions with warm water, I reſumed my blanket, and returned gradually to the veſtibule, where the attendants took care to make me lay down, and to cover me well until my ſtrong perſpiration had a little ſubſided.

Theſe baths at Bonne are no wiſe ornamented; but among the Turks, and in the great towns of Barbary, they are magnificent, and built of beautiful white marble. Such an eſtabliſhment, for promoting cleanlineſs and health, deſerves well to be rendered more common in Europe. This kind of bathing, is, perhaps, the moſt efficacious remedy for curing all ſorts of rheumatiſm, gouts, ſciaticas, and above all, diſeaſes of the ſkin. The Moors uſe it alſo for the venereal diſorder; but, to derive the ſame utility from it as the Moors, it would be neceſſary to employ friction

tion as they do; for what is ſimple bathing in cold or warm water? If it carries away the coarſeſt dirt from the ſkin, how much does there remain which cannot be removed but by frictions, made at the moment when one ſtrongly perſpires. Beſides this, the operation of making the joints crack, performed by the Moors with ſo much dexterity, gives to the limbs a ſuppleneſs, and very ſenſible agility, on leaving the bath. During theſe operations one experiences a drowſy langour, and a ſtrong propenſity to ſleep—a kind of pleaſure which the Turks greatly delight in.

The neighbourhood of Bonne is extremely agreeable, and well cultivated, and it abounds with gardens, ſtocked with fruit trees, particularly the *jujub*, and hence comes the Arabic name of this town, which ſignifies *the place of the jujubs*. The gardens form very agree-

agreeable walks, in which one may paſs the heat of the day, ſheltered from the rays of the ſun. The Moors of Bonne, more civilized, and more habituated to live with Europeans than thoſe of the mountains, are alſo much leſs inſolent. I have met ſeveral of them in their gardens, who came and preſented me with fruits. Not to accept of them would have been the height of rudeneſs.

In going out from the town, by the gate which conducts to the *Genoeſe gate*, you paſs before the Mooriſh burying ground. It ſtands upon an eminence in the open fields, without any incloſure, and is diſtinguiſhed by nothing but a great number of tombs, belonging to perſons of diſtinction, conſtructed of white ſtone, and erected over the graves. From the two extremities of theſe tombs, ariſe two ſlender pyramids. It would be very imprudent in a

Chriſtian

Chriſtian to approach too near this place.

One meets alſo now and then at certain diſtances ſmall moſques ſtanding by themſelves, ornamented in the front with a gallery formed of ſeveral ſmall pillars, and having a dome riſing over them. Theſe moſques ſerve as habitations for the *Marabous*, who are a kind of hermits in great conſideration, and who affect to obſerve the law with the utmoſt exactneſs. They are conſulted reſpecting diſeaſes, and other diſagreeable incidents in life, and they diſtribute taliſmans, in the virtue of which the Moors have the higheſt confidence. As both men and women are allowed to viſit them under pretence of devotion, theſe moſques often become places of proſtitution.

I never imagined that I, who am a Roman Catholic prieſt, ſhould have ever had occaſion to diſpute concern-

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ing rights with an Arabian *Marabous*; but this, however, has been the caſe. At the moment when a boat in the ſervice of the company at La Calle arrived at the mole of Bonne, the commander, in going on ſhore, dropped down dead; and as I happened to be on the ſpot, I was obliged to perform the funeral ſervice over him. The Chriſtians, who do not form above the tenth part of the people at Bonne, have purchaſed a piece of ground on the ſea ſhore, in order to convert it into a burying-ground; but as the ſea was too tempeſtuous, I was under the neceſſity of ordering the body to be put on a mule, and to be conveyed through bye-roads to the place of interment. As for myſelf, I went thither with the gentlemen of the factory, wearing under my Arabian dreſs that of an eccleſiaſtic; but ſcarcely had I begun prayer, when a neighboring *Marabous*, informed, I

know not how, of what was going forward, came running up in a great fury. As ſoon as he approached, he began to abuſe me, and, with a threatening air, deſired us to take away the body, pretending that the ground belonged to him, and that we muſt pay ſomething for the uſe of it. As we were pretty ſtrong, I laughed at his threats, telling him, that if any thing was due to him, he had only to accompany us, after the ceremony, to the *Kaide* of Bonne, who would do him juſtice, and I continued the ſervice, whilſt thoſe who were with me kept the *Marabous* in awe with their muſquets. When we had finiſhed, he returned with us to Bonne, preſented himſelf before the *Kaide*, to whom we had before ſpoken reſpecting the interment, and whom we had ſatisfied, by giving him his due. The *Kaide*, incenſed againſt this raſcal, whom he hated, ordered him to refund the money

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he had extorted in this manner, and alſo to receive an hundred baſtinadoes. As this *Marabous* was inveighing againſt me, although I had interceded for him, "What occaſion have you to com-"plain," ſaid I to him; "did I not "promiſe that you would be paid?" I am perſuaded that this devout Muſſulman will never again attempt to demand money from the Chriſtians for liberty to inter their dead.

I have the honor to be, &c.

LETTER XXI.

TO MRS. ———.

NOTHING, Madam, but a requeſt ſo preſſing as yours, could engage me to deſcribe the manners and condition of the Arab women. Your ſex are too much degraded, and too ill treated in this country, for me ever to

have attempted to delineate a picture of their ſituation. The Arabs are not at all polite; and I ſhould, perhaps, pardon them, were they only humane: but this virtue is ſo much a ſtranger to their hearts, that they conſider a woman as a being far beneath them. It is a great deal, if they prefer her to their beaſt of burden.

Marriage, here, is not a contract which requires the conſent of both parties. It is a bargain concluded between the parents of the woman and the perſon who intends to eſpouſe her. In order to obtain her, he has no need to win her heart, or to merit her good graces; for if he preſents himſelf with one or two beautiful cows, well fed, he is certain of being favorably received. The parents keep the cows, and deliver over their daughter in their ſtead. Whether ſhe is to be happy, or unhappy, is not their buſineſs: ſhe is ſold.

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If ſhe diſpleaſes her huſband, he ſends her back to her parents, and purchaſes another, or even ſeveral, if he be rich. If the repudiated woman happens to pleaſe another, he may make a bargain, but ſhe will coſt him leſs, as ſhe has before had another huſband.

To the woman alone is committed the whole management of the family, which is very fatiguing ſometimes, when theſe Arab hordes often change the place of their reſidence. To grind corn, to make it into *courcouſon*, to cook it, to milk the cows, and to churn butter, all belong to the women; but this is the eaſieſt part. Whilſt the men paſs their lives in idleneſs, they leave to the women the ſevereſt labors. It is they who cut wood, and who, with great fatigue, carry it upon their ſhoulders. I have often met them with burdens ſo enormous, that I could not diſtinguiſh, till very near, under a branchy

load, a ſmall human figure, diſguſting with ſweat, and extenuated with toil. It is they, alſo, who often ſow and till the earth. Their hardſhips, however, are ſtill greater, when it is neceſſary to pull up the poles of their tents. The huſband mounts his horſe very peaceably, without any other incumbrance except his arms, while the wife walks on foot, loaded with kitchen furniture, and ſometimes with the tent, when there is no animal to carry it. The huſband often has the cruelty to beat her ſeverely, when in that ſituation ſhe is not able to keep up with his horſe. Thus is ſhe obliged to travel acroſs burning ſands, having often nothing either to eat or to drink.

The ſlave, rather than the companion of her huſband, ſhe can expect from him neither tenderneſs nor affection. He never ſpeaks but as an imperious maſter, who is ſenſible of that ſupe-

ſuperiority which Nature has given him over the woman, by making him ſtronger. Theſe unhappy wretches are ſubordinate to their children, and even to their ſlaves; they never eat till they have finiſhed, and they are obliged to be contented with what they leave. When they are not called abroad by labor, they remain ſhut up in their tents, where they ſit ſquatting down amidſt filth and vermin. They almoſt all have the itch, and diffuſe an infectious ſmell every where around them. Their dreſs conſiſts only of a few greaſy rags, which they never waſh. They have no linen, and carry their whole paltry wardrobe along with them.

Employed in continual exerciſe, their being with child is no reaſon for diminiſhing their labors; they are never interrupted but at the moment when they bring forth. They have neither midwives nor ſurgeons amongſt them.

They all deliver themſelves, and their bed of pain is the bare ground. Several of them waſh their children as ſoon as they are born, and wrap them up in the corner of their robe; in other reſpects they abandon them to nature, and allow them nothing but what is neceſſary to ſupport their exiſtence. When ſcarcely brought to bed, theſe women reſume their labors, to which is added that of feeding their children. Though little cared for, extended on a ſmall bundle of ſtraw, ſcarcely covered with a few rags, without ſwaddling clothes, and without bandages, theſe children, however, become ſtrong and vigorous in a little time, and ſoon follow their mothers to the fields.

The Arabs of the mountains are much leſs jealous than thoſe in the towns; none but their chiefs keep their wives ſhut up. The reſt, though they wiſhed to do it, could not, unleſs they

they were reſolved to ſupply the places of their wives in their domeſtic labors; but in them lazineſs is much more predominant than jealouſy. Theſe women never have their faces covered, though they ought to uſe veils, to hide their uglineſs, rather than to conceal their beauty. I never ſaw ſo diſguſting creatures. Their complexion is like ſoot; their ſkin is dry and parched, and their whole body is painted with different fantaſtical figures, formed with gunpowder and antimony. Scarcely have they paſſed the bounds of infancy, when the ſigns of premature old age appear on their countenances. They are early deformed by wrinkles, but it is eaſily perceived that they are only the effects of forced labor and misfortune, and not of the ravage of years. It is impoſſible to behold them, and not be moved with compaſſion. The attracting graces of youth have not time to diſplay them-

ſelves, and from infancy to old age there is ſcarcely any gradation. Dead eyes, a caſt down and diſordered look, hollow cheeks, a back bent by exceſs of labor, ſigns of the greateſt miſery in the whole external appearance, dejection, heavineſs, and the moſt gloomy melancholy, form the portrait of the greater part of the Arab mountaineers. They marry very young, bring forth few children, and early terminate their unfortunate career.

In cities, the women loſe in point of liberty, as much as they gain in point of labor. By the jealouſy of their huſbands, they are ſubjected to perpetual impriſonment. Women of diſtinction never go abroad; thoſe who are ſeen in the ſtreets are of the loweſt claſs, and even theſe wear a very large and thick white veil, which reaches down to their knees. They have their faces covered alſo with another veil, which

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is applied like a maſk. Their under dreſs is a large white ſheet, or blanket, arranged in the form of a robe. They all have long drawers, which deſcend to their heels, and on their feet they wear high-heeled ſhoes. In ſuch a dreſs theſe women appear as if wrapt up in a large bale of cloth, and it is impoſſible to judge what they are, under ſuch a covering, which entirely conceals all their graces. In their houſes they lay aſide part of their dreſs; and in the evening, when their huſbands are at the moſque, it is not uncommon to ſee them enjoying the cool air on their terraces; but they inſtantly diſappear at the ſight of a man—I mean a Muſſulman—for they are very fond of the Chriſtians, and when they perceive them, they readily expoſe to their view every thing that the jealouſy of their huſbands obliges them to hide. With ſuch a diſpoſition, and above all,

under ſo great conſtraint, an intrigue might ſoon be formed and terminated; but here there is no greater crime than gallantry, eſpecially in an European. If one is caught, death is unavoidable, and there are no other means of eſcaping it, except to embrace the religion of Mahomet, and to eſpouſe the woman that has been ſeduced. If ſhe be married, there is no reſource for either of the parties. The woman is encloſed in a ſack, and thrown into the ſea, and the man is burnt alive, or cut into a thouſand pieces.

The women in towns, not being, like the mountaineers, burnt by the ſun, and oppreſſed by labor, are almoſt all very beautiful, exceedingly fair, and of an agreeable ſtature. Their gait is noble and grave, and their carriage is majeſtic; but they want thoſe graces which are acquired by frequenting company. Loſt to the world, and

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to the ſweets of ſocial life, theſe charming ſequeſtered females live only for one man, who gives himſelf little trouble to reward them for the loſs of liberty.

I have the honor to be, &c.

LETTER XXII.

TO DR. FORRESTIER.

I HAVE lately, my dear doctor, had a very intereſting ſcene. As I was preparing to ſet out for Conſtantine, Mr. Desfontaine came from that place to Bonne. For two years he has been travelling in Barbary, having been ſent thither by the Academy of Sciences, in order to make reſearches in natural hiſtory, and particularly in botany. This happy circumſtance made me change my plan, and I deferred my journey to Conſtantine, that I might take

take advantage of the ſhort time which Mr. Desfontaine intends yet to paſs in Barbary. This learned Academician was kind enough to aſſociate me with him in his reſearches, and to communicate to me whatever information he had acquired. Our principal excurſions were as follows:

After having employed almoſt fifteen days in traverſing to a conſiderable diſtance the environs of Bonne, where we ſtill found ſome autumnal plants, we departed for La Calle, accompanied by two *Deras*, or Mooriſh ſoldiers, and two other Moors to conduct our baggage. The firſt day we went to Mazoule, where we erected our tent in the garden of Ali-Bey, the chief, in order to paſs the night, and next morning we went to viſit the *Baſtion of France*, turning a little out of our route. Here we found nothing but ruins, a few mouldering walls, fallen houſes, heaps of

of ſtones, and very beautiful cellars. This place, which was formerly the centre of the commerce of the African Company, and its principal factory, is at preſent abſolutely deſerted, ſurrounded by thick buſhes, and ſteep rocks, the retreat of panthers and lions.—All the level country around is unhealthy and infectious, on account of ſeveral large lakes which it contains. At the *Baſtion* we collected various beautiful marine plants and corallines; but I ſhall never forget the acquiſition which we made of a moſt delightful ſpecies of *Ipomea*. A flower as large as that of the common bind-weed, but of a more beautiful red, roſe amidſt impenetrable buſhes. In ſtriking our eyes, it greatly excited our deſire; but it was extremely difficult to get poſſeſſion of it. The ſpot had a marſhy bottom; vegetation was there very luxuriant, and beſides ſerpents and other ferocious animals,

animals, which it might hide from our view, it was an arduous taſk to penetrate to the diſtance of half a gun ſhot, through thorns and briars, among which we were entirely concealed. Notwithſtanding all this, we hazarded the enterpriſe, and marching ſometimes above and ſometimes below the buſhes, we at length reached that beautiful plant; but covered with ſweat, having our clothes torn to rags, and our hands beſmeared with blood. This, however, was not the only plant which indemnified us for our labor. We found alſo ſeveral other new ſpecies. After this we proceeded to La Calle, where we were received without being ſubjected to perform quarantine, as at that time there was no ſuſpicion of the plague in the neighbourhood. La Calle is a place which undoubtedly muſt be intereſting to the naturaliſt. The coral fiſhery, marine productions, the variety

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of its wild and uncultivated environs, lakes, meads, woods, mountains, and plains of ſand, preſent a multitude of plants, inſects, birds, and reptiles, little or not at all known.

We ſpent two weeks at La Calle, after which, I again accompanied Mr. Desfontaine to Bonne, where he was to embark in order to return to France. The day on which we arrived at this city will never be effaced from my memory, on account of the dangers and fatigue to which we were expoſed. On that day we propoſed to travel twenty-four leagues. Setting out, therefore, at three in the morning, we had ſcarcely advanced half a league, when a heavy rain came on, which never ceaſed till we reached Bonne, and did not permit us to ſtop even for a moment to take a little refreſhment. We made our repaſt like the ancient knights, trotting along, and without ever quitting our

ſaddles. When we arrived at the river *Seibouſe*, which is almoſt as large as the Seine, it was night, and there was no bridge. People generally paſs it at ſome ford, by ſwimming, or in a boat, which then happened to be on the oppoſite ſide, without the boatman; but one of the Moors who accompanied us, threw himſelf into the ſtream, and having ſwam over, brought it to us. Having embarked with all our effects, we attempted to make our horſes paſs over, whilſt we held the bridles; but their efforts in the water ſtill brought us back to the ſhore, and impeded the action of our oars. Being therefore obliged to leave them at liberty, we were lucky enough, after an hour's labor, to ſee them arrive before us on the other bank.

Mr. Desfontaine got firſt to land, on the ſhoulders of a Moor, from whom I expected the ſame ſervice; but as our horſes

horſes began to kick at each other, and as we were afraid of loſing them, it being dark, my fellow travellers employed their firſt care to catch them, which they did not accompliſh without ſome difficulty. During this time, I remained forgotten and alone in the boat, which, without my perceiving it, got inſenſibly looſe, and I was carried by the current to the diſtance of a quarter of a league towards the ſea. Mr. Desfontaine firſt obſerving this accident, informed me of my danger, and I immediately attempted to row, but I was ſo confuſed, and ſo unſkilful in managing the oars, that I muſt have infallibly periſhed, had not the Moor again thrown himſelf into the river, and brought me ſound and ſafe to the ſhore.

When I had got out of this embarraſſment, we ſought for a place where we might paſs the night, ſheltered from the

the rain, which poured down upon us. The gates of Bonne were then ſhut; but, at all events, we reſolved to proceed towards that city. We were then in a vaſt marſh, between Bonne and the ancient Hippo, which was interſected by ſeveral deep fiſſures, and almoſt covered with water. We wandered nearly two hours amidſt the water, without knowing whither we went, whilſt our horſes, through exceſs of fatigue, ſtumbled at every ſtep, or capered about, frightened by the lightning, and the noiſe of the thunder, which rolled over our heads. In this alarming ſituation our party had almoſt determined to wait for the return of day; but we continued our journey, till at length we heard, all of a ſudden, the voice of an Arab, who informed us, that, if we advanced four ſteps farther, we ſhould be loſt in a very deep rivulet; but he refuſed, for more than half

half an hour, to put us in the right way. We were obliged to pay him before-hand, and even when he had received our money, he left us, and betook himſelf to flight. He, however, kept his word, and having made us paſs the rivulet at a ford, conducted us to the gates of Bonne, where we were refuſed admittance.

We had then no other reſource but to paſs the reſt of the night in a *fondouk*, or Mooriſh inn, without the gates of the city, which was frequented by the moſt infamous of the people. As ſoon as we made our appearance, we were loaded with invectives and maledictions by the Arabs who lodged in it. However, by the force of diſputing with them, and, above all, by offering them money, they received us, and conducted us to a garret, where we found no other furniture but a plain mat. We were exceedingly cold, and

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the water ran down on all ſides from our clothes, which we were obliged to keep on our bodies, having none elſe to change them.

In this miſerable ſituation we ſtill found ourſelves very happy in compariſon of what we might have been, and we gave ourſelves up to that joy which is inſpired by the remembrance of paſt danger. Stretched out on a mat, inſtead of a bed, with my wet clothes for a covering, and my head ſupported by my ſaddle, I hoped, by the help of a ſmall pan of coals, which had been brought us, to enjoy a little repoſe; but the badneſs of the weather prevented me. A heavy rain, accompanied with hail, inſtantly filled our garret with water, to the depth of two inches, which ſet our wretched mat afloat; and at every clap of thunder pieces were detached from the cieling, which fell over our bodies. I imagined that we ſhould

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have been buried under theſe ruins amidſt the water, which entered more and more; but, luckily, there was in this apartment, as in all thoſe of the Arabs, a piece of wood that went acroſs, in the form of a beam, at the height of four feet, upon which they placed their ſaddles and horſe furniture. Upon this we were obliged to rooſt, in order to avoid the water. At the break of day we entered Bonne, and repaired to the African Company's factory, where the good treatment we met with made us forget all our fatigues.

I have the honor to be, &c.

LETTER XXIII.

TO THE SAME.

IT is very difficult, my dear doctor, for thoſe who are fond of natural hiſtory, to remain long inactive in a country

country like this. Scarcely, therefore, had we recovered from the fatigues of our former journey, when we thought of again renewing them. Having heard a great deal concerning certain boiling fountains, which are found half way to Conſtantine, and which in the country are called *Hammam meſkouteen*, the enchanted baths, we formed a project of viſiting them; and having obtained from the *Kaide* of Bonne four horſemen to eſcort us, we ſet out on our expedition.

The firſt day was extremely pleaſant, except that we had ſome rain, which wet our clothes, but the ſun had ſufficient power to dry them. After traverſing the vaſt plain of Bonne, we ſtopped at the firſt mountains, where we found, in the clefts of the rocks, ſeveral perpendicular ſtrata of heavy ſpar. We terminated our firſt days courſe at the diſtance of ſix leagues farther,

farther, amidſt theſe mountains, and erected our tent near a pretty conſiderable *douare*. At firſt we were expoſed to ſome inſults from the Moors, who were not much accuſtomed to ſee Chriſtians; but the appearance of our horſemen kept them a good deal in awe. The ſucceeding night was prodigiouſly ſtormy. All the defiles of theſe mountains are inhabited by lions, which, with their horrid roaring, kept us in continual alarm till break of day, but none of them approached near enough to occaſion any terror.

Next morning, after paſſing a ridge of mountains, which are connected with Mount Atlas, having no other road but very ſteep rocks, profound abyſſes, deſart and gloomy foreſts, and very dangerous hollows, we deſcended by a gentle declivity into a large valley, in which are the boiling fountains. From theſe hollows a thick and black vapor

ariſes, which corrupts the air to a great diſtance around. Nature, in this place, appeared to us to be convulſed, and the calcined and burning earth made our horſes rear up at every ſtep. The water here, inſtead of being pure and limpid, iſſues hot from the earth, carrying bitumen and ſulphur along with it. It boils up to the tops of ſome ſmall hillocks, from which it runs by circular openings, about two feet in diameter, and falling in ſheets forms a ſmall ſtream, that runs through the bottom of the valley, growing ſtill larger in its courſe. We could follow it only with the eye through enormous rocks, riſing like ſo many peaks.

Having penetrated to the circular openings of which I have ſpoken, we collected ſome very beautiful productions, particularly calcareous ſediments, depoſited in the figure of ſtars, muſhrooms, eels, &c. They approach much

to

to the *zeolithes*,* and, like them, diſſolve in nitrous acid; but it was not without great trouble and danger that we could carry them away. We were almoſt ſuffocated by the ſteam, and were obliged to take great care not to dip our feet in the water, or to burn our hands, whilſt we were endeavoring to procure any of theſe productions. Beſides this, the earth being every where hollow and calcined, might, at every ſtep, break under the feet of the naturaliſt, who would not eſcape unhurt from ſuch a hot bath: One muſt examine it with care, and advance with much precaution, endeavoring to ſhun the water, which flows from all parts. However, notwithſtanding all our attention, our hands, clothes, and ſhoes ſuffered conſiderably; but we collected ſome beautiful ſtalactites of native ſulphur and

* Or, *Luſus naturæ.*

vitriol. In thoſe places where the water boiled up with the greateſt force, the mercury riſes to 76°; but, in proportion as the ſurface of the water is enlarged, it falls at certain diſtances. We met with large pyramids of calcareous calcined ſtones, the formation of which may be eaſily accounted for. The water, formerly ſpouting up to the tops of the hillocks, and falling afterwards in ſheets, has almoſt undermined the earth in the neighbourhood, and formed theſe natural pyramids. On ſeveral of them are ſtill found ancient craters, now filled up, and almoſt deſtroyed.

The Moors come to bathe in theſe places where the heat of the water can be endured, and they find it very ſerviceable for the rheumatiſm, gout, and various diſorders of the ſkin. Theſe waters were known to the Romans, who probably converted them into warm baths. Near this place we obſerved a

Roman

Roman building, which was in complete preſervation, except that it wanted the roof.

The ſpace occupied by theſe different ſprings is about twelve hundred feet ſquare. We were obliged to make our obſervations rather in haſte, that we might not be ſurpriſed by night on this dangerous ſpot, or be interrupted in our reſearches by the arrival of more of the wild Arabs. At firſt there were only three or four of them, but their number gradually encreaſed, and though we gave them a ſhare of our proviſions, they began to inſult us. We, however, paid little attention to them; but one of our *Spahis* having overheard a plot, which they were forming, to ſurprize us in a very narrow defile, and to rob and aſſaſſinate us, we immediately mounted our horſes, and haſtened to get at a diſtance from theſe *banditti*, who loaded us with abuſe, when they ſaw

us eſcape. We had the good fortune to paſs through the dangerous ſpot, in which they were to wait for us, before they had time to collect their forces. Theſe wretches live diſperſed in the foreſts, where they inhabit hollow rocks, from which they never come forth but to fall upon the traveller, in order to rob and murder him. They neither keep flocks nor ſow corn; roots and wild fruits are their nouriſhment, when they cannot procure any other from civilized hordes. In their figures they exhibit every mark of ferocity, and of extreme indigence. They go almoſt all naked; their complexion is of an olive color, and their countenances are meagre and emaciated.

When we arrived at the ſummit of the higheſt mountain, we were attacked by ſo heavy and copious a ſhower of hail, that our horſes refuſed to advance, and kept us in the ſame poſition for more

more than half an hour. This ſtorm was ſucceeded by a very cold rain, which did not leave us for the ſpace of ſix leagues.

Night began to overtake us, and we had great need for repoſe, and above all, of a place of ſhelter where we might dry our clothes, and warm ourſelves. Turning aſide a little from our route, we met, on the declivity of a mountain, a horde of Arabs, tributary to the Bey of Conſtantine, to whom we addreſſed ourſelves, with a view of paſſing the night under one of their tents, for we could not erect our own, the earth being every where covered with water. At firſt they ſtarted many difficulties, proteſting that they had no food either for us or our horſes; but ſome blows with a ſtick, applied by the brawny arms of our *Spahis*, made them ſoon find every thing that we ſtood in need of. Theſe ſoldiers are

ſo dreaded by the tributary Arabs, that they commit the moſt deteſtable cruelties with impunity. They never aſk for any thing but with a ſtick or a ſabre in their hands.

It is very true, that among the Arabs this is the only method of obtaining even the neceſſaries of life: money, of which, however, they are ſo greedy, has leſs power over them than threats and blows. Such manners are ſo aſtoniſhing and ſo different from ours, that I may venture to ſay they are hardly credible. Notwithſtanding this I have every day an opportunity of obſerving them. To excite a certain reſpect in the minds of the Arabs, and to obtain any thing from them, one muſt be very cautious not to employ that mild and polite manner which diſtinguiſhes a poliſhed people, or to teſtify before them either gratitude or friendſhip. They then imagine that they are feared,

and

and they become much haughtier, much more impertinent, and much more obſtinate in refuſing every thing. If one, on the contrary, overawes them by threatening looks, commands like a deſpot, or treats them as contemptible ſlaves, they are tractable and ſubmiſſive, and dare not refuſe any thing; they come humbly to kiſs the feet of their tyrant, and treat the meaneſt ſoldier in the Turkiſh militia as their lord and their maſter: blows, therefore, are a neceſſary ceremony. Whilſt they are adminiſtering, the women come forth from their tents, and begin to howl in a moſt frightful manner; but their cries do not ſuſpend even for a moment the arms of the Turkiſh ſoldiers. When ours had ſignified their requeſt, we were introduced into a tent, and we were not long before we had every thing that we wiſhed for. We were, however, very uncomfortable under a torn tent,

that admitted the light on all ſides. Rain, accompanied with hail and thunder, continued the whole night, which we paſſed in our wet clothes, ſtretched out on the damp ground, and trembling with cold. We lay promiſcuouſly among the Arab men and women, amidſt cows, ſheep, and goats, which, being too familiar for us, crept ſoftly along our backs to dry their fleeces. In beds like ours one is not tempted to indulge in the ſweets of morning ſleep. At the break of day, every thing being ready for our departure, we privately ſlipt a few pieces of money into the hands of our hoſts, without the knowledge of our *Spahis*, who would have taken it from them had they obſerved us.

We arrived at Bonne without any other accident than being pelted with hail and rain, which did not leave us till

till towards the middle of the third day.

The road which we followed was in part the ancient Roman road that conducted from Hippo to Cirta. We found it almoſt entire in ſeveral places, and we ſaw, at certain diſtances, the ruins of ancient houſes, built of ſquare ſtones. For ſeveral leagues we were obliged to clamber up mountains ſo ſteep, that our horſes found it difficult to keep their feet. The ground was remarkably ſtoney and uneven; ſhod horſes could never have paſſed it: but the Arabs are not acquainted with the cuſtom of ſhoeing. Another paſſage, ſtill more dangerous, is that of the *Seibouſe*, which we were under the neceſſity of croſſing five or ſix times by fording it. When it flows between mountains, its bed is full of large round pebbles, upon which the horſes cannot place their feet without ſtumbling.

Ours had the water ſometimes above their ſaddles. In winter, when this river is ſwelled, a great many people are loſt in it. The Romans had built ſeveral bridges over it, but they were all deſtroyed by the Arabs: nothing is now to be ſeen of them but their ruins.

A few days after our return to Bonne, Mr. Desfontaine embarked for Marſeilles. I could not ſee him depart without regret; but the hopes of having acquired ſo valuable a friend, alleviated the ſorrow I felt at being ſo ſoon ſeparated from him. When the weather becomes more favorable, I expect to continue my excurſions. The autumnal rains have re-animated vegetation, and made us enjoy, ſince the month of January, all the beauties of ſpring.

I have the honor to be, &c.

LETTER

LETTER XXIV.

TO THE SAME.

IT is very juſt, my dear doctor, after carrying you ſo long through the deſarts, mountains, ruins, and towns of Numidia, that I ſhould now conduct you to the capital; but I muſt forewarn you, that, on departing from Hippo, when we have paſſed the vaſt plain of Bonne, we muſt enter upon very ſteep and high mountains, and we ſhall, perhaps, meet with ſome of the *Ly-Aiſhah* Arabs, who inhabit the defiles of *Artiah*. Let us, therefore, paſs on quickly, and not ſtop long amongſt them, for the greater part of them are unſubdued; and, notwithſtanding our eſcort and our arms, ſhould we give them time to unite themſelves, we muſt be ruined. As night is approaching, we muſt be reduced to the neceſſity of ſleeping on the

the rocks. Behold, ſay you, very gloomy foreſts, deep hollows, and moſt diſmal ſolitudes. I allow it, and we muſt even expect this night to receive a viſit from his Majeſty.

The morning appears, let us move our tent and depart. What a magnificent ſpectacle! The firſt rays of the ſun gild the horizon; day already ſtrikes the ſummit of yonder mountain, while the veil of night ſtill covers the plain! You ſtop aſtoniſhed, and I comprehend your meaning; a large highway, and a Roman highway too, amidſt theſe rocks! There is no reaſon to doubt it—this highway formerly conducted from Hippo to Cirta. We ſhall find it at certain diſtances as far as the latter place; but let us view remains ſtill more ſtriking. At the diſtance of two leagues from the *Hamman-meſkouteen* we found ſome conſiderable ruins upon an eminence. This place at preſent is called

called *Annonay*. In the midſt of theſe ruins there is a ſmall ſquare building, in very good preſervation. A croſs cut out above the door, indicates that it was probably a chapel belonging to the Chriſtians. I found the following inſcription among theſe ruins:

MEMMI
V S M. F
PRUDENS
V. AN. XV.

I ſhall not aſk you to turn aſide again ſeven leagues to viſit *Alleegah*, another town, entirely ruined, which is ſituated on the weſtern bank of a river that bears the ſame name; much leſs ſhall we go to the river *Serf*, to find there, under the name of *Seniore*, an enormous heap of ſtones, remains of old walls, and at ſome diſtance a large tower, the origin of which it would be difficult to aſcertain. Beſides,

we

we could not before night quit theſe places, which are extremely dangerous, on account of the great number of ferocious animals that abound in the neighbouring foreſts. They are ſo common that the *Girfa*, a conſiderable nation, who live in the neighbourhood, dare not frequent theſe cantons, notwithſtanding the excellence of the paſtures. Let us pay a viſit rather to the *Welled-Braham*, as their country is better inhabited, and not ſo much covered with foreſts. Let us paſs this night ſtill among the mountains; I promiſe to exhibit nature to you to-morrow in a leſs ſavage dreſs.

Tell me, my dear doctor, by the ſight of thoſe numerous flocks, which deſcend from the diſtant hills, and which extend a great way in the plain, and by the view of thoſe rich crops and fertile paſtures, do you not imagine that you are approaching a large city?

Do

Do you perceive here the *ancient granary of the Romans?** Behold that numerous *douare* on our left, compoſed of more than two hundred tents. The Arabs who inhabit it are either all farmers or ſhepherds, in the ſervice of the Bey of Conſtantine. As they have an air of opulence, in compariſon of thoſe miſerable wretches whom we met with among the *Ly-Aiſhah*, we may reſt aſſured of being well treated. I now diſcover it upon the ſummit of yonder mountain; hail country of Jugurtha and Maſiniſſa! hail city ever celebrated by the antiquity of thy origin, by the Kings whom thou containeſt in thy boſom, and by thy long wars with Rome and Carthage. But what aſtoniſhing revolution has torn thee from the power of

* When Africa became a Roman province, it was called the granary of the Romans, on account of the abundant crops which were procured from it every year.

the

the Romans, and rendered thee ſubmiſſive to a new ſect? The Caliph reſides within thy walls, and rules there with deſpotic ſway. Thou haſt abandoned the religion of Chriſt, to follow that of an impoſtor, and though the Arab, thy conqueror, hath been in turn ſubdued by the Turk, thou ceaſeſt not on that account to have Mahomet for thy prophet.

Before we approach nearer the city, let us ſtop a moment; but expect not to enter it in triumph: we are about to be aſſailed with abuſe and imprecations, to be ſpit upon, and even to be attacked with ſhowers of ſtones. It is true that the Bey, as ſoon as he is informed of the arrival of ſtrangers, ſends them ſome *chiaoux*, to protect them from the inſults of the populace. But the mob are ſo inſolent, that notwithſtanding the blows which they receive with ſticks from all ſides on the head

head and ſhoulders, we ſhall find much difficulty in penetrating to the Bey's palace. Do not imagine that we ſhall have an audience as ſoon as we arrive: the Bey will order a lodging to be aſſigned us, where we muſt remain without going abroad for three or four days, and perhaps more, until it may pleaſe his eminence to permit us to appear before him. Thus whilſt we ſtill enjoy liberty, let us take advantage of it, to view the environs of the city, and to obſerve its ſituation.

By the ſight of theſe ruins, thoſe ſcattered fragments of walls, now overturned, and theſe remains of ciſterns and aqueducts, which extend at a diſtance in the plain to the ſouth-weſt, does it not appear evident, that the ancient Cirta was much larger than it is at preſent? This is the only ſide on which one can enter the city, for the reſt of the mountain is a dreadful precipice,

cipice, more than two hundred fathoms in height. At the bottom of it runs the river *Sufegmar*, or the *Rummel*, which the ancients called *Ampſage*. Advancing a few paces towards the eaſt, we ſhall ſee the *Rummel* riſe from its ſubterranean channel, and form a large caſcade, above which ſtands the higheſt part of the city: from this ſpot criminals are thrown at preſent, as was the caſe formerly. By means of ſteps cut out in the rock, one may deſcend to the river, where there is a natural vault, in which the women waſh their linen without being ſeen; but they are often much frightened by the appearance of ſmall tortoiſes, which they take for evil ſpirits.

Thus Conſtantine, defended by its ſituation, is ſtill more ſo by its excellent walls, conſtructed of a kind of black ſtone, and by a ſtrong Turkiſh garriſon, lodged in the remains of an extenſive

and

and ancient building, ornamented with ſome relicks of very beautiful architecture. The gates of the city, built of reddiſh ſtone, almoſt as fine as marble, and ſculptured with much taſte, equally announce it to have been the work of the ancient maſters of the world.

But the moſt ſtriking object is a bridge in very good preſervation, the arches, galleries, and columns of which are ornamented with garlands, feſtoons, cadeuci, and the heads of oxen. Between two of the arches, there is the figure of a woman in *bas relief*, whoſe feet are placed on two elephants, that have their trunks entwined one with another. This woman has no head-dreſs, but her hair, which appears curled, and above her head there is a large ſhell. With her right hand ſhe arranges her dreſs, and ſhe caſts a ſmile of contempt towards the city. At ſome diſtance is found a very beautiful trium-

triumphal arch, in good preſervation, and other half-ruined monuments, valuable remains of the power and magnificence of the Romans. The triumphal arch is named *Caſſir Goulah*, or the *Giant's Caſtle*. It conſiſts of three arches, the edges and friſes of which are ornamented with flowers, bundles of armour, and ſeveral other figures. The pilaſters, as well as the columns which ſupport the pediment, are of the Corinthian order. The interior part of the city preſents nothing remarkable. The ſtreets are ſtraight, but dirty, and the houſes are low, and without windows. The Bey's ſtables will, however, engage your attention: there you may ſee, though a little degenerated, the choiceſt of thoſe Arabian horſes, which the Numidians rode without bridles or ſaddles. The Arabs ſtill manage horſes with much dexterity, but they uſe both a ſaddle and ſpurs. Their ſaddle is a kind

kind of ſeat, with a back; their ſtirrups are ſhaped like the fore part of a ſhoe, and their ſpur is a long iron ſpike, faſtened to the ſtirrup, which they make to glide along the bellies of their horſes. There are ſome of them, however, who ſtill preſerve the ancient cuſtom of the Numidians.

The Bey's palace differs very little from the houſe of a private individual: the inſide of the apartments is ornamented with fuſees, piſtols, and ſaddles. This is the luxury of the country. In paſſing the firſt halls, one meets with all thoſe who are waiting for an audience of the Bey, and in others there are crowds of beautiful young ſlaves, from ten to twelve years of age, who are all cloathed with much elegance and neatneſs. They form a part of the Bey's Seraglio. Next come ſlaves, who, much different from thoſe of Algiers, live here in great credit, command reſpect, and hold the ſecond rank

rank at this court. The *chiaoux* occupy the firſt. Their duty conſiſts in executing the orders of their deſpot, and above all in beheading thoſe who are condemned to die.

The reigning Bey is a very fine man, and he receives ſtrangers with much eaſe and politeneſs. He is not accounted cruel, though he has already ordered a great many heads to be ſtruck off. He is crafty, political, and very greedy of riches; but notwithſtanding this, he ſhews much magnanimity and generoſity on occaſions. I ſaw at Bonne, two years ago, a Neapolitan ſurgeon, who had been his ſlave, and who had the good fortune to cure him of a venereal cancer in his noſe. For this ſervice the ſovereign was very grateful; he gave him his liberty, and retained him at his court by repeated acts of kindneſs. At the end of ſome years, the ſurgeon having teſtified a ſtrong deſire of returning to his

his own country, "Thou art free," ſaid the Bey to him, "but thy plan gives me "great uneaſineſs; promiſe at leaſt "to return in a year; bring thy wife, "thy children, and all thy family along "with thee; they ſhall be my friends." The ſurgeon promiſed that he would return; the Bey loaded him with new preſents; at his requeſt ſet at liberty two Italian ſlaves, that they might ſerve him during his journey; recommended him as his ſon to the African company, and embracing him, with his eyes bathed in tears, ſaid "Go, and ſee thy family "—go and ſee thy ſovereign, and tell "him in what manner thou haſt been "treated by a barbarous Prince."

The ſoil in the neighbourhood of Conſtantine is exceedingly fertile, and the ground is well cultivated, except thoſe hills which extend towards the ſouth, where no one ventures to live, on account of the frequent incurſions of the Arabs

of the deſart; but when one looks from the ſummit of the city towards the north, there appears a magnificent proſpect, formed by a great number of valleys, hills, rivers, and meads. On the eaſt, the view is terminated by a chain of rocks, which hang over the city, and ſeem to contract its horiſon.

The other cities of Numidia are much leſs conſiderable. They conſiſt more of ruins than of houſes; but it may be eaſily judged, from the number of ancient monuments, how populous this country muſt have formerly been. In ſome places the cities were as near each other, as the villages in France. It is much to be regretted, that a country ſo fertile, and ſo beautiful, ſhould remain uncultivated, whilſt the people in Europe are diſputing with one another for barren waſtes. I knew an Arab chief, who for a bullock gave up to the Bey of Conſtantine,

ſtantine, a piece of cultivated ground, near ten leagues ſquare.

On the eaſt ſide of Conſtantine, towards the deſart of Zaara, ſtands Gala, a ſtrong and well-built city, where a Prince, named *Boigis*, of a very ancient Arab family, commands with abſolute authority, independent of the Turkiſh government. Hid in Mount Atlas, protected by his ſituation, by good troops, and by his own courage, he governs with moderation, and his ſubjects are happy. Their manners, like thoſe of their chiefs, are mild and pacific. They are rich in flocks and in corn, and are under no apprehenſion of their being taken away from them. Prince *Boigis* lives in cloſe intimacy with the Bey of Conſtantine, whom he from time to time viſits, and he is the more reſpected, as he is thought to be deſcended from the family of Mahomet. He has had ſome intercourſe with the Chriſ-

tians, but he never oppoſed them; on the contrary he loves and protects them.

Bugia, on the coaſt, at the diſtance of thirty miles from Algiers, is a pretty large city, built upon the ruins of another that was much larger. This city is defended by three caſtles, one of which commands it, and the other two are ſituated at the bottom of a neighbouring mountain. In the vicinity of Bugia, the Arabs have ſome mines of conſiderable value, that ſupply them with iron, which they convert into plough ſhares, inſtruments of agriculture, and other neceſſary utenſils. The Bedouin Arabs bring to this place great quantities of oil and wax, which they ſell to the Europeans; but the former are ſo intractable, that this commerce is ſeldom carried on without ſome cruelty being committed on their part: they almoſt give law to the Turkiſh garriſon. The river *Naſava* flows on the

the eaſt ſide of the city, where it diſcharges itſelf into the ſea. It takes its ſource at *Jibbel-Deera*, is conſiderably enlarged by ſeveral ſtreams which it receives in its way, and continues its courſe along Mount *Jurjura*.

Between Collo and Bonne ſtands *Stora*, where there is pretty good anchorage. It is thought to be the ancient *Ruſicada*. This city contains ſome antiquities, but it is dangerous to approach it, as the inhabitants are cruel and ferocious. Nevertheleſs, by wiſe precaution, and the help of money, they may be rendered a little more tractable.

I have the honor to be, &c.

LETTER XXV.

TO THE SAME.

I CAN at preſent conceive, my dear doctor, how the ſailor, when ſecure in port, forgets paſt dangers, and longs for the moment of embarking again. I have for ſome time been a witneſs to a dreadful tempeſt, the ravages of which have been felt throughout great part of the Mediterranean. The ſea ſwelled ſo much, that *la Calle* was almoſt overwhelmed by the waves. Sometimes, broken againſt the rocks, they fell down in rain; and ſometimes in white foam, they inundated the place, carrying with them as they retired, walls, barracks, and fragments of rock. At other times they daſhed themſelves, with a horrible noiſe, into the ſubterranean cavities of our peninſula, with ſo much fury, that we every moment expected to have been ſwallowed up by them. Rain, hail, and thunder,

thunder, ſtill added to the horror of our ſituation. Two veſſels happened then to be in the harbour, both of which periſhed, but the crews were ſaved. Another veſſel, which had ſailed a little before, was driven upon the coaſt of Sardinia, where it was loſt, together with the Captain and ſeveral ſailors. When I beheld the raging waves, I made a very ſincere vow never to embark in order to return to France, and to renounce ſea voyages for ever. A calm, however, returned, and eight days after, forgetting both the ſeaſon and the danger, I embarked for the iſle of Tabarca, with Mr. Peyron, the company's agent at that place. Our paſſage was very fortunate. We coaſted along the ſhore, almoſt always within a gun ſhot of it, and I muſt confeſs, that I know no kind of ſailing more agreeable. Sometimes enormous rocks, in large maſſes, precipitate themſelves into the waves, and ſometimes

the waves undulate over the ſand, purer than ſnow. At other times they cut out profound grottoes, in which, bellowing with fury during winter, they form in the fine ſeaſon moſt delightful baths of pure and placid water. Here the view is extended over immenſe meads, embelliſhed with verdure and flowers, and there the hills, clothed with woods, riſe behind bare and ſcorching rocks. Every inſtant the ſcene changes its ornaments, and the imagination follows with rapidity the varieties of the ſpectacle. It paſſes ſuddenly from fear to joy, and from horror to pleaſure. Sometimes peaked rocks, or others, the points of which ſcarcely riſe above the ſurface of the water, ſuggeſt the dreadful picture of a ſhip driven to pieces among theſe dangerous ſhelves; ſometimes the ſight of a verdant graſs-plat, or of a peaceful creek, makes you forget the fatigues of the ſtormy ſea, and promiſes a repoſe, the

ſweets

ſweets of which you already enjoy by anticipation.

Such was the ſpectacle I in part enjoyed from *La Calle* to Tabarca; and if any thing could throw a gloom over the variegated picture I had before my eyes, it was only the idea of the ferocity of the people by whom theſe coaſts are inhabited. As in the iſland of Calypſo, no navigator could approach the ſhore without falling a victim to the barbarity of the Moors, when the ſea is tempeſtuous, and when the winds, let looſe, raiſe the waves, and multiply wrecks, theſe people run in crowds to the coaſt, not to aſſiſt the wretched mariner, who ſtill ſtruggles with the billows for the remains of a miſerable exiſtence, but to profit by his ſpoils, and to maſſacre without mercy, him who already rejoices that he has eſcaped from the fury of the elements. Deteſtable cruelty, which makes the barbarous African the moſt

odious monſter in nature! Thoſe veſſels, therefore, which by the tempeſt are driven towards the coaſts of Barbary, on the ſight of this land of blood, forget in ſome meaſure the dangers of the irritated ocean. They chooſe rather to truſt to the fury of the waves, than to the humanity of their fellow creatures. Of all thoſe who have been ſhipwrecked on theſe coaſts, very few have had the good fortune to eſcape.

The firſt intereſting object that ſtruck my eyes was, at the diſtance of ſome gun ſhots from the ſhore, a heap of rocks, in the midſt of a plain, which formed a round mount, called indeed by the Provincials who frequent theſe coaſts *Monte rondo*. In this place was built *Tagaſta*, the country of St. Auguſtine. At preſent nothing remains of it, but ſome miſerable ruins, on the declivity of the mount, and a number of olive trees. Theſe remains, ſituated in the country

of

of the *Nadis*, cannot be viſited without running great danger.

From *Tagaſta* we continued our voyage oppoſite to Cape *de l' Aigue*, or the *Cape of Water*, thus named becauſe a ſpring of very excellent water is found here, from which ſeveral navigators often procure a ſupply.

Next comes *Cape Red*, which, on account of the color of the rocks that appear at its extremity, has been thus named by the Provincials.

The *Cape of Chickens*, which we doubled, received this name becauſe the Moors often ſold their fowls here to the coral fiſhers. The latter, however, had great reaſon to complain. One day, having anchored their barks in this place, the Moors earneſtly preſſed them to remain on ſhore, and to paſs the night with them. The coral fiſhers prudently refuſed, and returned to their boats, which ſo irritated the Moors that they fired ſeveral times

at them, but luckily no perſon was wounded.

The iſland of Tabarca, diſtant about five or ſix hundred paces from the main land, may be about half a league in circumference. Some time ago a paſſage was formed here by a cauſeway, upon which people could croſs on foot during a calm in dry weather, and on horſeback when the ſea was a little agitated; but a violent ſtorm ſome days before my arrival deſtroyed this communication.

Tabarca is a very high rock, cut into the form of a peak towards the ſea, and having a gentle declivity towards the land. The houſes were built on the brow of this little hill. The ſight here, when directed to the land, is delighted with the moſt agreeable proſpects: fertile and pleaſant hills, a beautiful meadow interſected by ſeveral rivulets, houſes built in the form of an amphitheatre, a ſerene ſky and a fertile climate, compoſed

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the proſpect of the ancient Tabarcans, and rendered their ſituation happy.

This iſland was taken by Charles V. when he carried the flames of war into Barbary with ſo much ſucceſs. By its ſituation he thought it very advantageous for ſheltering a garriſon from the Mooriſh ſoldiers, and of great utility in his expeditions upon the coaſts; on this account he ordered it to be ſurrounded with excellent fortifications, and cauſed a conſiderable caſtle to be erected on the higheſt part of the iſland. Theſe poſſeſſions he afterwards ceded to *Doria*, a Genoeſe nobleman, but in proceſs of time they fell at length into the hands of the noble family of the *Lomellini*, at Genoa.

Tabarca was peopled with ſeveral Genoeſe families, who carried on with the Moors the ſame trade as is carried on at preſent by the Royal African Company. They erected here a number of houſes,

houſes, ornamented with beautiful gardens, and the fineneſs of the climate compenſated the new ſettlers for removing from their own country. Tabarca became that of their children and of their poſterity, and every thing proſpered till 1743, when the Tabarcans ſubmitted of their own accord to the Bey of Tunis. Some pretend that the iſland had been a long time in want of proviſions, through the negligence of the *Lomellini*, and others ſay that it was in contemplation to cede the place to the African company, and that the Tabarcans choſe rather to belong to Tunis than to France.

However this may be, the Bey of Tunis, when in poſſeſſion of the iſle, ordered all the ramparts and fortifications, as well as the houſes, to be demoliſhed, preſerving only the caſtle, in which he placed a Turkiſh garriſon of about three hundred ſoldiers. The inhabitants,

habitants, men, women, and children, were carried to Tunis, as ſlaves, without ſparing the principal people of the iſland, who had been the authors of this treachery, and who expected a different reward for their crime.

For a long time the Bey of Tunis was deſirous of conſtructing a fort on the main land, to counteract that of the iſland; but this proved difficult, and no ſituation could be found for one, except behind a hill, out of the reach of the cannon of the iſland. It is ſtill inhabited by about an hundred Arab ſoldiers. The Bey, taking advantage of a favorable circumſtance to execute his firſt project, cauſed a ſecond caſtle to be conſtructed, which commands that of the iſland, and filled it with Turkiſh ſoldiers; but this caſtle is inferior to that of Tabarca, both in ſtrength and ſolidity.

Nothing

Nothing now is to be ſeen in Tabarca but the caſtle, where the Turkiſh ſoldiers reſide, conſiderable remains of ramparts and fortifications, with houſes in ruins, and abundance of ciſterns, &c. The Bey of Tunis, by a private treaty, has permitted the African company to keep an agent here for directing the coral fiſhery on theſe coaſts. To live peaceably and alone, amidſt theſe ruins, among a few Moors, and a moſt inſolent Turkiſh ſoldiery, one would need to have as much prudence and philoſophy as Mr. Peyron. We muſt not form an opinion concerning the Turks of the Levant from thoſe who are found in Barbary. The ſcum of Turkey is generally collected to ſend recruits into Africa, on the requeſt of the Dey of Algiers, and the Bey of Tunis, whom the Grand Signior, from time to time, permits to make new levies in his territories.

No

No Chriſtian dare approach theſe caſtles, which are guarded by the Turks, for they always dread ſome treachery, and every examination rouſes their ſuſpicions. Whilſt I was at Tabarca, I ſaw the Aga order the ſoldier on duty to be puniſhed with five hundred blows of a ſtick, for having ſuffered two Chriſtians, newly arrived, and who were ignorant of the cuſtoms of the country, to enter the caſtle. A little time before a ſailor had been purſued, and pelted with ſtones and ſticks, for having advanced too near the caſtle in his walks. This caſtle, as well as the two on the continent, was entirely depopulated by the laſt plague, which prevailed here in 1784.

The rock of Tabarca conſiſts of a coarſe yellowiſh free-ſtone, the fiſſures of which contain abundance of iron, and red ochre. It is found in large maſſes, without order and without direction.

rection. The clefts are very irregular, and often form in the ſtone, as well as in clayey ſtrata, diviſions almoſt cubical, which appear like ſo many ſtones united by a ferruginous cement. I made the ſame obſervation in the environs of La Calle, and in ſeveral other places along the coaſts of Barbary. The free-ſtone rocks, thus divided, on the firſt view, ſeem to be ancient walls built by the hands of men. It is ſuch walls as theſe, I imagine, that the Abbè *Alberto Fortis* ſays he obſerved in Dalmatia, and of which he has given a view, under the denomination of *filoni ſimili a muraglie in riva del mare ſotto Rogonixa.**

This rock ſtands on a dry, clayey fiſſile bottom, ſomewhat calcareous, containing a great deal of ſand, and in ſeveral places forming hard maſſes,

* Viaggio, in Dalmatia, vol. ii. p. 100.

ſcaly

ſcaly at the ſurface. The iſland is almoſt every where covered with a thick layer of vegetable earth, exceeding proper for cultivation, but left entirely barren by the lazineſs of the Turkiſh ſoldiers, who inhabit the caſtle.

The next morning after my arrival I croſſed over to the main land, to examine ſome old buildings, and the remains of an ancient city, named *Tabrarca*. It is built on the banks of the ſea, partly on the plain, and partly on the ſurrounding hills, and, by my obſervations, muſt have been nearly a league in circumference. Nothing is to be ſeen of it at preſent but ſome old walls, half demoliſhed, a few fragments of reverſed columns, and a great number of ciſterns, ſhaped like thoſe ſtill obſerved at the ruins of Carthage, Hippo, and other ancient cities of Barbary. In the middle of theſe ruins ſtands the caſtle of the continent, built

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by the Bey of Tunis, after the capture of Tabarca. It is defended by about an hundred Turkiſh ſoldiers. The *Zaine*, a pretty conſiderable river, waſhed the walls of *Tabrarca*.

Some days after, in traverſing the environs of this agreeable ſpot, I deſcended behind the hills of the ancient *Tabrarca*. Wandering as chance directed, among rocks, covered with buſhes, I found myſelf at length in a valley, the beauty and ſituation of which were enchanting. A ſtream of pure water iſſuing from the live rock purſued its courſe among the ſtones and the ſand, while its banks were ornamented on each ſide with a hedge of roſe-laurels, that formed above the water an arch, impenetrable to the rays of the ſun. Though it was the middle of January, the ground was covered with riſing verdure, and abundance of a beautiful ſpecies of the

cacalia

cacalia recreated me with its ſweet odor. This valley formed ſeveral windings among the little hills, the aſpect of which was exceedingly pleaſant. I was never tired with ſtraying over this delightful ſpot, and I much regretted to find that it had no inhabitants.

This, however, has not been the caſe always. Some rubbiſh, and a great quantity of the fragments of cut ſtone, prove to me that a poliſhed people formerly reſided here. What ſtruck me moſt, and what I found it very difficult to explain was, ſome rocks in which ſeveral ſmall chambers, about four feet ſquare, had been cut out with the chiſſel. The entrance of them, which was two feet ſquare, had a great reſemblance to that of a window, with embraſures, and in the back part of them there was a niche two inches deep, a foot high, and ſix inches broad. Theſe openings, which

I found

I found to the number of five or ſix, are all ſituated at the top of the rock, and in ſome places the acceſs to them is difficult. I in vain attempted to conjecture what might have been their uſe, for I could find nothing to enable me to form any certain opinion, as the interior part of them was of a dark, and almoſt black color. I at firſt imagined that they might have been intended for tombs, but their ſmallneſs and ſquare form ſeemed entirely contrary to this idea. I thought alſo, that they had, perhaps, been magazines, but on this point I can advance nothing certain. I, however, obſerved that the opening is diſpoſed in ſuch a manner as to be exactly ſhut by a ſquare ſtone which may be eaſily concealed by heaps of earth and buſhes. Theſe rocks are a kind of free-ſtone too coarſe for building, and difficult to be cut.

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The pleaſant and agreeable ideas which the view of theſe beautiful ſcenes excited in my mind were ſaddened by the dreadful picture of the ravages which the plague made in this place, and through all the kingdom of Tunis, in the years 1784 and 1785. At certain diſtances I found deſerted tents, excellent fields neglected for want of hands to till them; the numerous nation of the *Oule d'amours* reduced to three or four tents, and the garriſon of the three caſtles entirely deſtroyed, except five or ſix ſoldiers.

The ſeaſon was not favorable for botanical excurſions; but I obſerved that all the hills were covered with the ſame ſhrubs as thoſe in the environs of La Calle; that is to ſay, ſweet broom, aſh trees, oaks, broom, the arbutus, the maſtic tree, a few barren palm trees, &c.

I have the honor to be, &c.

LETTER

LETTER XXVI.

TO THE SAME.

THOUGH it is yet, my dear doctor, only the beginning of February, vegetation here expands with ſo much beauty, that it ſeems to promiſe me great enjoyment the enſuing ſpring. I have already made ſeveral advantageous excurſions by the kind aſſiſtance of Ali-Bey. This prince having been for almoſt a year deprived of his wives and children, by the Bey of Conſtantine, they were kept as hoſtages until he paid 30,000 piaſters, which he had promiſed for the free poſſeſſion of the country, and the room of his brother El-Bey. When this debt was diſcharged, the Bey of Conſtantine ſent back to the Chief of Mazoule, his women and his children, who, upon this happy event, invited the Governor of

La

La Calle* to come and ſhare his joy. I alſo was one of the party, and we ſet

* Mr. Amalric, the Governor of La Calle, treated me with ſo much complaiſance and attention during my reſidence at the factory, that I am indebted to him for the ſafety and enjoyments which attended me in the greater part of my excurſions. When I returned, I found much happineſs in his company, and in the friendſhip with which he was pleaſed to honor me. I am under no leſs obligations to the greater part of the officers of the factory for their politeneſs and zeal to ſerve me. Mr. de Cindrieux, who was next in rank to the Governor, often made me forget, by his mildneſs, the urbanity of his manners, his knowledge, and his intelligence, that I inhabited a barbarous country; I am indebted to him for the details which I have given reſpecting the commerce of the African company. Mr. Gay, the principal ſurgeon at La Calle, often accompanied me in my botanical excurſions in the neighborhood of the factory, and with the greateſt freedom communicated to me his reſearches and obſervations on Natural Hiſtory. This gentleman quitted La Calle, greatly regretted by the inhabitants, to fill the place of firſt phyſician to the Bey of Conſtantine.

out, with a number of ſoldiers to eſcort us, and ſeveral domeſtics to wait upon us.

Ali Bey being informed of our arrival, met us at the wood of Freje, which is at the diſtance of about a league from his gardens. He was accompanied by about an hundred of his horſemen, and a band of Mooriſh muſicians, whoſe inſtruments conſiſted of a few wretched drums, and a kind of fifes. As ſoon as they perceived us at a diſtance, they regaled us with a concert, which appeared to be very monotonous, as they always repeated the ſame air. On the other hand, the Mooriſh horſemen made their horſes exhibit a thouſand different capers, galloping on full ſpeed through the buſhes, purſuing one another in a very confuſed manner, and ſending forth loud and threatening cries. This ſpectacle, which repreſented one of their battles, formed

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in the midſt of the foreſt, a ſcene altogether pictureſque. Their confuſed cries repeated on every ſide, the continual diſcharge of their muſquets, the neighing of the horſes, and the figure and accoutrements of the Moors, all excited in my mind the idea of a ſavage and warlike nation.

In the midſt of theſe evolutions, we arrived at Ali-Bey's garden, which was ornamented with a number of fruit trees, and amongſt others, the lemon, bergamot, and citron, the different fruits of which, with their golden color, diſplayed all the luxury of the garden of the Heſperides. In this ſpot we erected our tents, and ſoon after Ali-Bey ſent us abundance of *courcouſon*, while we in our turn regaled him with coffee and dried fruits from Provence. Next morning I quitted my fellow travellers, in order to traverſe the country,

with four horſemen, whom Ali-Bey gave me as a guard.

Having firſt ſtopped among the *Zulyis*, Ali-Bey's nation, I went round the banks of a large lake, which is not far diſtant from the Chief's gardens, and where I killed ſeveral beautiful aquatic birds of different kinds, ſuch as curlews, wild ducks, &c. nor was botany forgotten. Several pretty ſpecies of *cyperus*, ranunculus, anemones, and laylocks, were the fruit of my reſearches. Advancing ſtill among the *Zulmis*, I found magnificent arbours of the *clematis cirrhoſa*, which formed in the moiſt valleys, where they grew garlands of flowers, exceedingly delightful to the eye. The *ſpergula arvenſis*, and the *antirrhinum reflexum*, were every where to be ſeen, and the *orchis*, the *ſerapias*, and the *elleborines* were juſt beginning to appear. The plains here are fertile and well cultivated, and the

ſandy

ſandy hills were covered with rock roſes, lentiſcs, oaks, ſweet broom, and cork trees. The valleys abounded with excellent paſtures, and were clothed with numberleſs flocks.

Having advanced as far as the Merdaſs, a numerous nation ſubject to the Bey of Conſtantine, I obſerved in the firſt mountains, which terminate the immenſe plain of Mazoule, ſome warm ſprings, to which the Moors come to bathe. In theſe ſprings I found only an inſipid taſte, without any roughneſs or acidity. I tried them in a decoction of nut galls, but by this experiment their tranſparency was not in the leaſt changed. They, however, depoſited a ſediment of an ochry yellow color. The ſpot from which they iſſue, with the greateſt force, is at the bottom of a mountain, in a blackiſh ochry ſand. Theſe waters have abandoned their ancient bed, which I found half way

up the mountain, amidſt abundance of pyrites, intermixed with a brown free-ſtone, through which they formerly flowed. On my return, I was in great danger of periſhing in a miry marſh, into which my horſe ſunk up to the belly. Very luckily for me, ſome of the Arabs who inhabited in the neighborhood, pointed out a route much leſs dangerous. When I had extricated myſelf from this place, I was obliged to ſearch for a ford, where I might croſs an arm of the river *Ma-Fragg*,* which runs into the ſea four leagues eaſt of Bonne, where it is more commonly called the *Seibaſs*, becauſe a nation of that name inhabit its banks. I employed full three hours in going along the banks of the river, trying at every ſtep to croſs it; but as the bottom of

* This river appears to be the *Rubricatus* of the ancients. It has its ſource in the mountains to the ſouth of Merdaſs.

its

its channel was exceedingly muddy, I did not venture to make my horſe advance in it, for the water reached above his ſaddle. I mention this embarraſſment, my dear doctor, only with a view to ſhew you how difficult it is to traverſe a country, where, through indolence and neglect, the inhabitants never think of forming highways, or of rendering travelling eaſier; on the contrary, from a deſire of procuring a few bits of iron, they have deſtroyed ſeveral bridges built by the Romans. I croſſed the ſame river at its mouth, in a manner that terrified me very much. At this place it is broader than the *Seine*, and in winter it is much ſwelled. The *Seibaſs* then make travellers croſs it on a kind of raft, formed with a few twigs, and dragged along by a very weak rope. This raft is almoſt always covered with water, and on the point of ſinking every inſtant. In the

ſummer the river may be forded with great eaſe.

Having returned to Ali-Bey's reſidence, I again quitted him to go and viſit Cape Roſe, where the African company formerly had an eſtabliſhment for the coral fiſhery. I had heard this place much boaſted of on account of the beautiful ſhells which are found in great abundance on the ſea ſhore. In all the way I found nothing but ſandy valleys, a few groves of the cork tree, abundance of underwood, and rocks, the caverns of which ſerve as places of ſhelter to wild beaſts. In my whole journey I could procure no freſh water, and as the heat was exceſſive, though it was the month of February, when I arrived at Cape Roſe, my bottles were empty, and I was dying with thirſt. I was aſſured that I ſhould find there a ſpring of water, for which I long ſearched with the Moors who accompanied

panied me, and who were not well acquainted with the country. I had already begun to deſpair of finding it, and was almoſt worn out with fatigue, heat, and thirſt, when having climbed up a tree, I perceived in a hollow a few reeds ſurrounded by buſhes. Theſe aquatic plants revived my hopes, and after inconceivable labor in endeavouring to penetrate to the ſpot through a very long and thick hedge of thorns, cloſely interwoven, I found myſelf at length on the borders of the ſpring ſo much wiſhed for. I was, however, all covered with blood, my clothes were torn to rags, and the ſweat poured down from every part of my body. Though in this condition, no pleaſure could be compared to that which I felt on taſting the limpid water, and on feeling it moiſten my dry and parched organs. This was the only advantage I derived from my journey. Cape Roſe exhi-

bits nothing worthy of engaging attention. A rock of ſoft free-ſtone, on which ſtand the remains of a few old walls, a very bad creek, and fragments of ſhells ſcattered among the ſand, are objects certainly not worth running the hazard of dying with thirſt.

On my return, I went to thank Ali-Bey for the guard which he had granted me, and I purſued my journey towards La Calle; but ſcarcely had I advanced half an hour, when a heavy rain, intermixed with thunder and hail, accompanied me as far as the wood of Freje. I had already penetrated to the diſtance of three quarters of a league in the foreſt, when a moſt dreadful hurricane, uniting with the thunder and the hail, expoſed me to the greateſt danger. The violence of the wind broke or overturned trees every moment, and I found in proportion as I advanced, the road entirely barricaded

with the trunks of trees torn up by the roots. I ran the greateſt riſk of being cruſhed by the fall of ſome of theſe trees; but at the end of a quarter of an hour, the wind grew calm, and the ſky reſumed its former ſerenity. I muſt obſerve on this ſubject, my dear doctor, that on theſe coaſts the greater part of the trees are inclined towards the ſouth-eaſt, and that the north-weſt is the commoneſt and moſt violent wind here. May not the inclination of trees enable travellers to judge what are the moſt frequent winds in thoſe cantons which they traverſe?

The wood of Freje is more than two leagues in length. It is ſituated in a large valley, abounding with ſand, and conſiſts principally of cork trees. Notwithſtanding the badneſs of the weather, I was fortunate enough to collect a few pretty plants of the *iris*, the

ixia, ſome very beautiful *orchis*, and ſeveral others of the ſame kind.

I have the honor to be, &c.

LETTER XXVII.

TO THE SAME.

I INTENDED, my dear doctor, to ſet out in the beginning of March next on a very intereſting journey. The Bey of Conſtantine every two or three years, goes, at the head of about four thouſand men, to collect the tribute due to him from ſeveral Arab hordes, who inhabit the great deſart of Zaara. It was determined that I ſhould accompany him in this expedition, and you may readily judge what a vaſt field this opportunity offered for my reſearches. However, as I was about to depart, I learned that the plague had reached Conſtantine, and that it was raging

raging in the Bey's camp. This diſtreſſing intelligence made me renounce a project to which I ſhould have aſſuredly fallen a victim, as it would have been extremely difficult to avoid the infection, amidſt the tumult of ſuch a number of people. You can form no idea, my dear doctor, of the dreadful ravages which the plague has made, and is ſtill making in this country. The people of Tunis are diminiſhed one third, and the iſle of Tabarca, twice repeopled, has twice ſerved as a tomb to its new inhabitants. Several cities are abſolutely deſerted; the crops periſh on the ground for want of hands to reap them; and immenſe flocks wander in perfect liberty through the fields, and no longer acknowledge any maſter. I have met with ſeveral *douares*, which had no other inhabitants but a few dead bodies, that were rotting without burial in the tents; and I ſaw the nation

tion of the *Ouled-Amours* reduced to about fifteen people, who had escaped the contagion. Among them there was an old man, who served as interpreter to the African Company at Tabarca. One day, when he had conducted me to his tent, he made me ascend a little hill, where I perceived a very beautiful plain. "All this," said he, "belongs to me." "And why," said I, "is not so fertile a piece of ground cultivated?" The only answer he returned was the following history of his misfortunes:

"I had," said he, "two wives and six children, all stout and robust, and in the flower of their age; my wives kept my flocks, and my children cultivated that land which you at present see neglected; but they were all attacked by the pestilence, which at first carried off one of my wives and two of my children. I possessed a piece of blessed

bleſſed cloth from Mecca, which we all equally ſhared, and we were much comforted, to think, that we ſhould each of us have a ſhroud. I had now only two children remaining; I had interred all the reſt, when I myſelf fell ſick alſo. We had no perſon in our *douare* to aſſiſt us; I could be of no ſervice to my children, and they no longer knew me: At length I fell aſleep, and having remained for ſome time in that condition, when I awoke, feeble and dejected, I perceived my two children rotting by my ſide. At this horrid ſpectacle I endeavored to recover my ſtrength, in order to bury the remains of my unfortunate family, but I found it impoſſible for me to move from my place, and I continued for a long time amidſt the putrid bodies of my children, whom I afterwards interred with my own hands. During the long time that I ſlept, my

crop,

crop, my flocks, and every thing that I poſſeſſed was taken from me; even my tent was plundered, and nothing was left to ſecure me from the inclemency of the weather, but a few rags. I in vain ſought for my companions; they had almoſt all been ſtruck by the hand of Death, but the few that had been ſpared ſoon uniting, I joined myſelf to them, and we comforted each other by mingling our tears together, and ſubmitting ourſelves to the will of Heaven. At my age I could not remain alone, I therefore married a widow, who had four children, and by theſe means I found a new family; but I loſt with my firſt children thoſe vigorous arms which cultivated my fields. Of all that extent of land which you now behold, I cultivate only a ſmall corner, ſcarcely ſufficient for my ſubſiſtence, and even this labor is above my ſtrength." Whilſt the old man was reciting

reciting this ſtory, which made me melt into tears, we had deſcended into the plain, and were walking on the banks of the Zaine.—"Let us ſave ourſelves," cried he all of a ſudden, "I perceive on the other ſide of the river a troop of Arabs from Cape Negro, with whom we are at war; but as they muſt croſs the river to reach us, we ſhall have time to eſcape to the mountains." Indeed we ſet out thither as faſt as poſſible, and we ſoon loſt ſight of the enemy.

By inſtructing myſelf from experience, converſing with thoſe attacked by the plague, and obſerving the different phenomena of that cruel contagion, I have got rid of many falſe ideas which I entertained reſpecting it. If of all epidemical diſeaſes, there is none more mortal, or which can be more readily communicated, there is none that may be more eaſily avoided,

and

and ſtopped in its progreſs, when a remedy is applied in proper time. The air ſeems to be the vehicle of the greater part of epidemical diſeaſes. Impregnated with morbific principles, by circulating through our veins, it carries the diſtemper with it, and often deſtruction. The peſtilential atoms appear to be of a different ſpecies: diſperſed throughout the air they loſe their activity, and are by no means to be dreaded, but concentered in woollen, cotton, thread, ſilk, or the hair of animals, they become ſo dangerous, that the ſlighteſt contact is ſufficient to convey them into other bodies, and to ſpread them to a great diſtance.

From this principle, which is confirmed by experience, it is ſufficient, in order to avoid the plague, to have no mediate communication with thoſe infected, and not to touch their clothes, or any thing elſe that belongs to them; but

but one may approach them, and even enter their apartments. In all the houſes, therefore, of the conſuls, and in the French factories, eſtabliſhed both in the Levant and Barbary, thoſe who reſide in them are contented with barricading themſelves when the plague makes its appearance. With theſe precautions, the Europeans, though often on the very ſpot where it occaſions the greateſt ravages, are never attacked by it: there is no danger even in receiving food from the hands of thoſe who are infected. Corn, barley, bread, fruit, vegetables and meat, provided it has neither hair, nor feathers on it, do not communicate the contagion, and it was thus, that in my different excurſions, I ſecured myſelf from this deſtructive ſcourge. When it prevailed among any nation whom I viſited, I never entered the tents of the Arabs; I made my own be erected at the diſtance

tance of a gun-ſhot from theirs, and I never ſuffered thoſe to approach me who came to bring me milk, fruits, or *courcouſou*. When I was apprehenſive that I had touched ſome Arab, I immediately changed my clothes, if I could, or ſteeped them in water, and expoſed them to the air. I waſhed myſelf alſo carefully, and rubbed my body with vinegar.

With regard to the ſymptoms by which the plague declares itſelf, they are very difficult to be diſtinguiſhed, and this dreadful diſtemper often makes a great progreſs before it is ſuſpected that it exiſts. Sometimes the patient is ſeized with a violent ſickneſs, a difficulty of breathing, and ſevere pains in the head; at other times he is attacked by an ardent fever, which in a few days conducts him to the tomb: livid ſpots alſo appear over the whole body, ſometimes before, but oftener after

after death. In general, the moſt conſtant ſymptoms conſiſt of a ſlow or burning fever, with buboes, which appear on the thighs, in the arm-pits, and the neck. When theſe buboes happen to break, which is a fortunate circumſtance, the patient recovers, but this ſpecies of cure is very uncommon. I have, however, known Arabs who had the plague three or four times.

It is a prejudice very generally received, that warm countries only are acquainted with the plague, and that great heat gives ſtrength to its principles. I confeſs to you, my dear doctor, that I was much ſurpriſed to ſee the contrary happen, and to hear a French proverb, in the Frank language, repeated from experience, *Midſummer is coming*, ſay the Turks, *Gandouf andar*. When Midſummer arrives, the plague diſappears. Indeed the end of the month of June, which is here the hotteſt time

of

of the year, is alſo the end of the contagion. If it does not ceaſe entirely, it is at leaſt much diminiſhed, and I make no doubt, that with great precaution it may be at length exterminated altogether; but the Mahometans are ſo obſtinate in refuſing to employ thoſe means pointed out to them, that they keep their carpets and their veſtments cloſely locked up, and even thoſe of the diſeaſed, though impregnated with the principles of the diſtemper. In autumn, when they make uſe of them, the plague, ſuſpended for two or three months, during the ſummer, breaks out with more force, and again ceaſes during winter, when the cold becomes intenſe. Ignorance thus propagates among the Orientals a malady, which prudence keeps at a diſtance from more enlightened nations. There is no method to make them liſten to reaſon, reſpecting quarantines. If they

by chance ſubmit to them, the imprudencies which they commit, render them of no avail. I once met with an Arab Chief, who was very much afraid of the plague. As he interrogated me how he ſhould avoid it, I explained to him the precautions uſed by the Europeans, and he ſeemed very much diſpoſed to adopt them.

Having paid him a viſit ſome time after, I found him very well ſatisfied with theſe precautions, which undoubtedly, in the manner he employed them, would not have afforded him much ſecurity, had the contagion appeared in his neighbourhood. When any Arab of conſideration arrived at his houſe, he firſt embraced him, and then ſent him to perform quarantine, in a tent ſeparated from the reſt. If letters were brought him, he received them, and dipped them himſelf in vinegar, often after he had read them. It was impoſſible

possible for me to make him listen to reason, and he never conceived, that there could be any danger in touching a man who was in good health.

Animals are not attacked by the plague, at least I never knew an instance of it; but it is thought that they can communicate it. Their hair and wool are very dangerous after they are dead, and the case is the same when they are alive. I had, however, no opportunity of observing this circumstance.

I have the honor to be, &c.

LETTER XXVIII.

TO THE SAME.

I HAVE several times entertained you, my dear doctor, with the manners of the people who inhabit Barbary.

Barbary. In order to finish the picture, I shall sketch out to you those of the Arab chiefs who command the wandering tribes, and whose authority is no less despotic, though it often extends only over a small number of subjects: I cannot better accomplish this object than by laying before you the history of the chiefs of one of these nations. As La Mazoule has continual connection with the African company, I have been informed with great fidelity, both by the natives, and several people who were formerly clerks to the company, of many interesting particulars respecting the chiefs who have governed that country.

The Moors who inhabit it, lived at first like their neighbours the *Nadis*, without laws, without restraint, and without being subjected to any other dependance than that of a small tribute which they paid to the Bey of Con-

ſtantine. They then made many excurſions which interrupted commerce, and cauſed great confuſion in the French factories. To ſhelter themſelves from their hoſtilities, the company repreſented to the Divan at Algiers, that ſince they paid the duties agreed upon for the quiet poſſeſſion of the country, it was juſt that Algiers ſhould protect them from the oppreſſion of the Moors of La Mazoule. The Divan promiſed to remedy this diſorder, by giving a Schiek, or Chief, to theſe different nations, who ſhould be anſwerable for the miſchief that the Moors of Mazoule might do to the company; but it obſerved, that the company muſt make the neceſſary advances to oblige theſe nations to ſubmit to the power of one only; and that they muſt alſo aſſign to the Schiek certain revenues, collected from different objects of commerce.

The

The Divan having given the Bey of Conſtantine the right of naming a Schiek at Mazoule, he choſe *Belhabeſh*, one of the chief men of the country, and put him in poſſeſſion of his office at the head of a conſiderable army. The law of the Divan then was, that this Schiek ſhould not be acknowledged as ſuch, without the conſent of the Governor of La Calle; but after the death of Abdallah, who ſucceeded *Belhabeſh*, the Bey of Conſtantine claimed this right alone. The firſt Schiek, after ſubduing ſome rebellious nations, had a very quiet reign.

He was ſucceeded by Abdallah, a monſter, brought up, and educated amidſt crimes, and who ſignalized himſelf by the moſt horrid actions during a reign of more than half a century. He was not deſtitute of courage, but it was that of a Cartouch or a Mandrin. He never employed it but to

rob his neighbours, and to rebel againſt the Bey of Conſtantine, to whom he often refuſed to pay tribute. Poſſeſſing boundleſs ambition, he was ſo jealous of his authority, that every thing which in the leaſt checked it was ſacrificed to his revenge. Two of his brothers became the unhappy victims of it. At firſt, they lived with him in peaceful union; but Abdallah imagining that they had intrigued with the Bey of Conſtantine to procure the government of La Mazoule, nothing more was neceſſary to make him reſolve to deſtroy them. His brothers, however, were happily informed of the intention of this brute, and made their eſcape as ſoon as poſſible. Some time after, Abdallah appearing to be entirely freed from his ſuſpicions, wrote to one of his brothers to come and live with him, ſwearing by all that religion, blood, and friendſhip hold deareſt, that he would

would treat him in the moſt affectionate manner, and that he would make him ſenſible how unjuſt his apprehenſions had been. The latter, ſeduced by theſe ſtrong proteſtations, returned to the Schiek, and was received with every mark of friendſhip. They embraced each other, and both ſhed tears of joy. For ſeveral days nothing was ſeen but feaſting and diverſions. Abdallah's brother was nevertheleſs very cautious in truſting to the confidence with which he endeavoured to inſpire him. He durſt not venture to quit the *douare*. Abdallah one day reproached him in the tendereſt manner, and by loading him with careſſes, prevailed on him to take a walk with him. The brother, too credulous, ſuffered himſelf to be deceived by theſe aſſurances of friendſhip; they went out together, followed by ſome horſemen; but ſcarcely had they got a few gun-ſhots from the

donare, when Abdallah ordered his attendants to fire upon him. The unfortunate man fled to a moſque, which is conſidered as an aſylum for the greateſt crimes; but Abdallah, who reſpected nothing, dragged his innocent brother from it, and cauſed him to be maſſacred in his ſight.

The other, who had taken ſhelter near Tunis, ſtill remained. Abdallah, therefore, took a journey thither, ſent him preſents, and prevailed on him to come to ſee him. His brother imagining that he had nothing to fear, complied; but whilſt giving each other the kiſs of peace, Abdallah drew a poniard from below his *bernus*, and butchered his brother on his own knees. After theſe acts of cruelty, you may eaſily judge, my dear doctor, what this monſter is capable of. He embrued his hands in blood without the leaſt remorſe, and ſacrificed every thing to his

his paſſions. Abandoned to the greateſt exceſs of debauchery, he carried it ſo far one day, as to commit a rape on one of his own daughters. Having once offered violence to a young Mooriſh girl, whom he tied to a tree, when his brutiſh appetite was ſatisfied, he ſtabbed this unhappy wretch with his own hands for having dared to make reſiſtance. At the age of eighty, he married a girl of fifteen, who being one day aſked what pleaſure ſhe could enjoy with old Abdallah, teſtified how much ſhe was diſguſted with a huſband of that age. Unluckily he overheard her, and ruſhing furiouſly from his tent, without pity, plunged a poniard into her boſom, whilſt ſhe was embracing his knees.

His crimes were almoſt always directed by the deepeſt policy, when he thought himſelf obliged to have recourſe to it. You may be convinced

of this by the following anecdote, which was related to me at La Calle. To his vices, Abdallah added that of the moſt ſordid avarice, and miſerable was the fate of that ſubject who was ſuſpected to be rich. He was under the neceſſity of declaring where his treaſures were concealed, and of giving them up, or of periſhing amidſt the moſt dreadful torture. One of the grandees of the nation, having amaſſed great wealth, by his induſtry and labor, Abdallah ſet his affections upon it; but as the owner was very much reſpected, he durſt not make any attempt to obtain it. On this account he laid a ſnare for him, which it was difficult to avoid. "My friend," ſaid he, "you "know how great confidence I have "in your counſels; I have always con-"ſidered you as my father, and my "beſt friend. The Chriſtians of La "Calle have cheated me in trade; I

"have

"have been patient; but their diſhoneſty "and their injuſtice encreaſe every "day. Would you not adviſe me to "fall upon their flocks, and to arm the "neighbouring nations againſt them? "This is my intention." Abdallah, obſtinate in his will, never conſulted others, but to command them to be of his opinion. This Arab courtier thought nothing was juſter than the reſolution of the Schiek. Abdallah then told him, that he intended to aſſemble his council the next morning, and deliberate on the matter; but he ordered him in the mean time, to obſerve the greateſt ſecreſy. Next morning, the principal Arabs met in Abdallah's tent, where he addreſſed them as follows: "You know the benefit we receive "from the Chriſtians of La Calle, and "how much they endeavour to render "trade flouriſhing; you know by what "oaths I have bound myſelf to protect

"and defend them. What does the "man deſerve who is audacious enough "to adviſe me to violate my oaths, "and betray the Chriſtians?" All unanimouſly replied, death. Abdallah then named the opulent Arab, who was maſſacred before he had time to juſtify himſelf. I relate theſe examples to you, my dear doctor, not as thoſe of a ſingle individual, abandoned to wickedneſs, but as belonging to the manners of the nation, and even as actions that acquire praiſe among theſe barbarous people.

So many cruelties procured Abdallah great reputation, which he ſtill encreaſed, and he terminated a life ſo full of atrocities by a journey to Mecca. He died when half way on his return home, at the age of about eighty, and a moſque was erected to his memory, in which he is honored as a ſaint.

Abdallah

Abdallah had two ſons, Ali-Bey and El-Bey, the eldeſt of whom had often tried to get rid of his father, or at leaſt, to drive him from his place. He at length, however, got him into his poſſeſſion; but his ſucceſs was of ſhort duration. Abdallah recovered his former authority; and as he was fond of this rebellious ſon, he was contented with ſending him to one of the priſons of La Calle. On his departure for Mecca, Abdallah committed his eldeſt ſon into the hands of the Bey of Conſtantine, and gave up all his authority to his ſecond.

The latter, deſtitute of morals or probity, ſhewed himſelf no leſs cruel and ſanguinary than his father. Before the preſent plague, he often came to La Calle, where he got drunk with the ſoldiers and day laborers. His countenance is mild and engaging, but he has the heart of a tiger.

That I may not diſgrace my pen with relating freſh ſcenes of horror, I ſhall only mention one anecdote of him. One of El-Bey's female negroes carried on an intrigue with a Moor, who got her with child; when El-Bey was informed of it, he ordered this unfortunate girl to be ſeized, and her breaſts to be cruſhed between two large ſtones, after which he himſelf ripped up her belly, and took the child from it. I was aſſured that he laughed whilſt he was taking a ſhare in this horrid tranſaction. Incredulous, through libertiniſm, he ridicules the law of Mahomet, and gives himſelf entirely up with exceſs to the moſt infamous debauchery. I have ſeen him at Bonne, after his diſgrace, continue the ſame kind of life, always ſurrounded by the companions of his libertiniſm. Ali-Bey, however, ſhut up in the priſon of Conſtantine, earneſtly requeſted the

Bey

Bey of that city to give him the government of the Moors of Mazoule, to which he had a title by his birth. To give more force to this demand, he promiſed to pay a much more conſiderable tribute than that which had been paid by his brother. His offers were at length accepted. The Bey of Conſtantine, at the head of a conſiderable army, fell upon the *douare* of El-Bey, who had only time to fly, and from that moment Ali-Bey was acknowledged as Schiek. Theſe revolutions happened ſoon after my arrival in Africa. I have entertained you long enough, in my different letters with this chief, to give you an idea of his manners and character.

I have the honor to be, &c.

LETTER

LETTER XXIX.

TO THE SAME.

MEN ſo cruel as theſe, whoſe manners I have now deſcribed, when once armed with the iron rod of deſpotiſm, are very dangerous monſters. It appears as if they were inveſted with the ſovereign authority, only to make their ſubjects ſerve as the inſtruments of their paſſions, to enrich themſelves with their ſpoils, and to embrue their hands in their blood. From what I have ſaid you may form a notion of the manners which are common to all theſe petty ſovereigns. It remains that I ſhould ſpeak of their government and the extent of their authority.

Before I enter into any detail on this ſubject, it is proper that I ſhould ſay ſomething of the governments of Tunis and Algiers. Theſe two ſtates, confounded

founded by the greater part of hiſtorians and geographers, are, however, very different. Tunis is a monarchical ſtate, which paſſes ſucceſſively from father to ſon. The Bey, though independent of the Dey of Algiers, ſends every year a kind of tribute to that ſovereign, whoſe power he dreads. The Algerines, indeed, never preſented themſelves before Tunis without returning victorious. Algiers is a republic, the government of which is elective and very tumultuous. When it is neceſſary to appoint a Dey, the Regency, compoſed of the heads of the militia, aſſemble and make a choice, which generally falls upon one of the principal miniſters.

The new Dey is ſcarcely named when he aſcends the throne, and every one comes to pay him homage; but if any other has formed a powerful party among the troops, and if he has ſufficient

cient courage to aſſaſſinate the reigning Dey, and to replace him on the throne, the ſovereign authority remains in his hands, unleſs a third, as bold, does not deprive him of it by the ſame means. Thus we ſaw, at the election of the preſent Dey, ſix Deys ſucceſſively placed upon the throne, and aſſaſſinated in twenty-four hours. Though they reigned only a few moments, they were all interred with the honors due to ſupreme rank. There is not a ſoldier among the Turkiſh militia who may not aſpire to the crown. We need no other example of this than the preſent Dey, who at firſt was a common ſoldier, and a ſhoemaker at Collo. Though of ſo low a rank, he governs his ſtates with principles worthy of the firſt kings of Rome. In the ſame manner, alſo, he treats with the ſovereigns of Europe concerning peace or war. Fatigued with throwing bombs into Algiers,

giers, in vain, the Spaniards propoſed peace, and a treaty of commerce. The Dey, who on his part was not tired of making ſlaves, granted them their demand, but on ſevere terms, which no negociation could mitigate. "If your "king does not chooſe peace," ſaid he coolly to the ambaſſador, "let him "make war." He always treats the conſuls of the European powers with an imperious and often inſulting pride, without any regard to the ſovereign whom they repreſent. "What need "have I of thy king?" ſaid he, once to one of them; "he ſends me am-"baſſadors and preſents, I aſk him no-"thing, and I ſend him nothing; he "purchaſes my friendſhip: I care very "little for his."

The Dey of Algiers acts always conſiſtent with his principles. If it happens that a veſſel is attacked and the cargo plundered, it is in vain to aſk him

him to make a reparation. "What is "eaten is eaten," ſays he; "when you "have pulled the feathers from a fowl, "and the wind has diſperſed them, how "can you collect them?" Every Chriſtian who paſſes before the palace of the ſovereign, is obliged to take off his hat, and aſſume a very reſpectful air. A conſul, who omitted this ceremony, was one day conducted before him and baſtinadoed. A ſea officer met with the ſame treatment, for having thought proper to hum a ſong as he was going along the highway.

Algiers is almoſt impregnable by its ſituation, being built upon the declivity of a hill: to reach it by land, one muſt croſs frightful hollows, where a handful of men would be able to deſtroy conſiderable armies. Towards the ſea, the entrance of the harbour is defended by three ſtrong batteries of cannon, under the direction of renegadoes

gadoes or Chriſtian ſlaves. The Algerines are not at all afraid of a bombardment. Beſides their having nothing to loſe, they can live as well under tents as between four walls. On the other hand, the Dey, greedy after riches, ſees with pleaſure the houſes deſtroyed, for he builds them up on his own account, if the proprietor is not able to be at the expence. The Dey gave the following anſwer on this ſubject to the Engliſh ambaſſador. The latter having complained, and demanded ſatisfaction for an inſult offered to one of his maſter's ſhips, he terminated his harangue by giving the Dey to underſtand that the King of England was able to bombard Algiers.

The Dey, who had heard him thus far with great compoſure, interrupting him, ſaid, "How much will it coſt thy "maſter to bombard Algiers?" Such a ſum, replied the ambaſſador. "Well,

"let

"let him only ſend me the half of it, "and I will raze Algiers from the foun- "dation." The envoy could obtain no other anſwer.

Let us now return to the internal government of the country. A handful of Turks, independent of the Grand Signior, gives law to all Barbary, and gives it deſpots. The regency of Algiers appoints Beys in the different ſtrong holds of the kingdom, where they enjoy abſolute power. Such are thoſe of Conſtantine, Maſcara, Tremecen, &c. but they are obliged to come every year, or every two years, and bring conſiderable tribute to the Dey of Algiers. If they diſpleaſe this ſovereign, he takes advantage of that circumſtance, to order their heads to be cut off without any ceremony. Thus this terrible deſpot makes thoſe even tremble in his preſence, who an inſtant before

before ſtruck terror into a thouſand Moors or Arabs.

Theſe Beys have under their command an excellent Turkiſh militia, who make their authority be reſpected, and ſupport that of the Kaides and Schieks, whom they appoint in the cities and *douares* of their department. The latter are generally choſen from among the renegadoes, the Beys ſlaves, or the Moors. Each of them in his own government may conduct himſelf as he pleaſes; provided he pays his ſuperiors, he is never called to an account for his actions. The loweſt of theſe chiefs has as much authority, and is as great a deſpot in his *douare* as the Dey at Algiers. He can plunder the Moors, aſſaſſinate them, carry away their flocks, deſtroy their houſes, and indulge in the greateſt exceſſes of injuſtice and cruelty; as long as he pays the ſuperior, government never meddle with his

his actions. He even enters into the policy of the Turks to foment inteſtine wars among all theſe petty Arab chiefs. It may be readily conceived, that if theſe people, directed by their common intereſt, ſhould happen to unite, their combined ſtrength would eaſily break the chain of their ſlavery, but they are baſe and mean people, who blindly ſuffer themſelves to be ruled, continually trembling under the hand of him who oppreſſes them.

Under ſuch a bad government, is it aſtoniſhing that Barbary ſhould be almoſt uncultivated and a deſart? The farmer is continually in dread of being plundered either by his own chief, or by one of a neighboring nation. On the other hand, perpetual wars make population decreaſe, deprive the fields of hands neceſſary to till them, and convert into a ſolitude the fineſt country in the world. It is, therefore, ſo deſtitute

titute of inhabitants, that in the moſt populous places, it is a great deal if a traveller meets with two or three *douares*, in which there are often no more than an hundred men. It is not uncommon to travel three or four days without finding any other living creatures, except ſome ferocious animals, ſometimes leſs to be feared than the Moors.

Amongſt theſe wandering tribes, there exiſts no criminal or coercive law, nor any to avenge crimes or puniſh injuſtice. Vengeance is the right of every individual, and he who is ſtrongeſt is always in the right. In cities the caſe is not altogether the ſame: there one may appeal to the authority of the Bey or of the Kaide. The puniſhment of retaliation is pretty generally adopted, but the puniſhment of the criminal almoſt always depends on the will of the accuſer: he can

pardon

pardon and forgive. When the accuſed therefore has money, however guilty he may be, his puniſhment is ſeldom any thing elſe than a fine.

I have the honor to be, &c.

FINIS.

9 JA 56